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THE Catholic Mind

51ST YEAR
OF PUBLICATION

ARTICLES AND ADDRESSES

OUR GOLDEN ANNIVERSARY

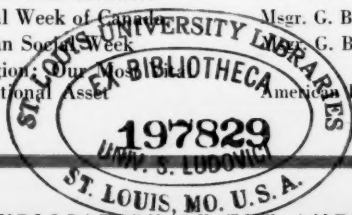
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THE *Catholic Mind*

VOL. LI

JANUARY, 1953

NO. 1081

1903 OUR GOLDEN ANNIVERSARY 1953

WITH the publication of this number, the *Catholic Mind* begins the second half-century of its existence. What the future holds we cannot in these uncertain times even so much as guess. We can only pray that the Lord and Master we serve will continue to look kindly on a work which in the past He has so visibly blessed.

The *Catholic Mind* was founded in January, 1902 for the twofold purpose of giving American readers easy access to important statements of the Holy See and the Bishops, and of gathering in convenient form articles and addresses of lasting interest and importance. That our subscribers have more than doubled over the past ten years indicates, we believe, the continuing need of a publication of this kind and the esteem in which it is held by thoughtful people. The editors are more than ever determined, therefore, to preserve the *Catholic Mind* unchanged in essentials and to strive in every available way to improve it. Toward this end we welcome the suggestions of our subscribers, who are surely as loyal a group—judging from our abnormally high renewal rate—as any publisher could hope for.

We take this occasion to call attention to the *Catholic Mind Through Fifty Years*—a 700-page America Press book commemorating our golden anniversary. It should have a special appeal to all those who enjoy the *Catholic Mind*. Moved by the jubilee spirit we make bold to ask all of you, in your charity and zeal for Catholic truth, to make both book and magazine as widely known as possible. Using the ordinary media available to us, we cannot possibly reach all those who, if they only knew about it, would willingly subscribe to the *Catholic Mind*. We must count on you to bring our work to the attention of your friends.

My Last Will and Testament*

CARDINAL VON FAULHABER

MICHAEL, Archbishop of Munich and Cardinal of the Holy Roman Church, addresses to his priests and to all the faithful a last greeting and blessing in Our Lord.

My beloved: your Archbishop, along with his Bishop's crozier, now lays down his pilgrim's staff at the end of this, his earthly pilgrimage, and gives back his soul into the Hands of his Creator and Redeemer. The Lord over life and death has already many times knocked on his door and warned him: "Take order with thy house" (Is. 38, 1). Now from the pulpit from which, during my 25 years as Archbishop here in Munich, I so often announced to you God's Word, I address a last pastoral letter, a kind of spiritual will and last testament, an expression of my last will, as it were, to all my faithful.

In the Name of the Father, and of the Son, and of the Holy Ghost. In the Name of the Father, "the Father of mercies" (II Cor. 1, 3), in His Name Whose Fatherly love has called me into life, has supported me even to my 82nd year, and has bestowed upon me such numberless graces! In the Name of the Son, the Only-Begotten of the Father, Who as the

world's Redeemer, by His death on the Cross, sacrificed His Blood for all men, for each and every human being, and also for me personally; and Who, by His Resurrection from the dead, has taken away the sting from my death! In the Name of the Holy Ghost, the Giver of Gifts, Who by baptism has called me to be an heir to everlasting life and Who, without any merit on my part, has ordained me priest, bishop and a dispenser of all His mysteries!

My beloved Christians: in his last will and testament your Archbishop bequeathes to you *fidelity to the Roman Catholic Faith*. I received the Catholic Faith as a precious heritage from my devout parents and learned its basic truths in my parents' home and in school. As a student, I attended classes under the teachers at the university and studied the dogmas of the Faith in a loyal quest after truth. Later, as a professor, I taught this Faith to the young college students. In countless sermons, I proclaimed this Faith; in word and in written works I pointed out the beauty, the profoundness and the value of the Faith and advised you to live in accordance with its tenets.

* This last message and bequest of the late Cardinal Archbishop of Munich was translated by Richard M. Brackett, S.J.

Until my last hour, it has been my innermost conviction that the more profoundly one searches into the truths of the Faith, those truths which are poured out by the Holy Spirit, the truths of the Old and New Testament, the writings of the Fathers of the Church and the Councils, the more gloriously will shine the divine light of Faith. In profound gratitude for God's gifts, I have been able to say with the Apostle: "I have fought a good fight, I have finished my course, I have kept the Faith" (II Tim. 4, 7).

STAND FAST IN THE FAITH

Now your Archbishop bequeathes his Faith in his spiritual will. Hold fast the Catholic Faith! "Stand fast in the Faith" (I Cor. 16, 13). It is the most sacred heritage handed down to us by our ancestors; it is the safest light on our pathway of life and the strongest consolation in death. It is good to die a Catholic. May you never stray from the fold of the Faith! "I know that after my departure ravening wolves will enter in among you" (Acts, 20, 29). Let not the light of Faith be darkened in you.

We live in peace with our brethren separated from us in the Faith, and in many respects we have been edi-

fied by them, by their Christian faith, their sacred esteem for marriage and the family, their religious life and their Christian love of neighbor. While we cherish a loving respect for these our separated brethren, yet we must hold firmly to our own Faith, without any compromise, and without allowing one iota to be taken from it. The image of the Cross, the well-known symbol of our Faith, the sign of our Redemption, must have its place in our homes, and our families should recite prayers in common before the Crucified and the picture of His Holy Mother. Also in the schools must the Cross have its place of honor because the home and the school must work together in the education of the young. In the country, along the roads and paths of our Bavarian homeland, shall the Cross, according to our native custom, be a public confession of Faith, and from the mountain tops shall it announce always: here lives a Christian people, and not a heathen nation.

The Bavarian people must, so far as is possible, assist in the preaching of Christ, Our King, in German lands, and care that the German people in the future abide in the Faith of their Lord and Saviour, to Whom, over a thousand years ago, the poem "Heliand" offered praise and homage.

("Heliand" is an old Saxon evangelical poem, dating from c. 830 A.D.; it joins the thread between the early Christian teachers and German tradition.)

LOVE FOR THE CHURCH

My beloved Christians: in his last will your Archbishop bequeathes to you *love for the Roman Catholic Church*. As proven in the Gospels, Christ founded a visible Church and pointed out the way to all those who believe in the Father and in Him Whom He has sent, Jesus Christ, that you may hear the Church (*Matt.* 18, 17). The individual may not formulate his own doctrines of faith, his own moral code and doctrine of grace as it may suit him at the moment, but each must abide by that teaching appointed by God, "the pillar and ground of the faith" (*I Tim.* 3, 15). Since "without faith it is impossible to please God" (*Hebr.* 11, 6), and since the infidel has already taken his position, so too must we be absolutely certain in the truths of our Faith. Therefore, Christ established a teaching authority in His Church, the priesthood and the episcopacy.

Countless are they who have returned to Mother Church and through tearful eyes have known: "Now I know what I shall believe, now I stand upon solid rock, now my soul has found its authoritative guide." For us Catholics it is well stated: "We

know Whom we have believed" (*II Tim.* 1, 12). We know how we must order our lives in accordance with God's commandments. We know that we can always acquire new strength in the sacraments, imparted to us by the priests and bishops of the Church, and by this means we can conquer sin with all its evils and all of life's vices and passions.

Be loyal to the Church until your last breath! It is the Church of Christ. Through its apostolic succession, it is the Church of the Apostles in the early Christian times. It is the Mother Church of all churches. And with your Bishop you will be able to pray in your will like the holy Ephraim: "I take my stand by him who in death uttered, 'My God, I have never opposed Thy Church.'"

Never allow your love to die, especially in time of calamities, such as we Catholics have seen in our day. The historic falsehood must be removed which claims that the German nation's link with the Church of Rome has ever been severed in the past, or that this union has brought misfortune to Germany. On the contrary, fidelity to the Roman Catholic Church has been a thousand-year-old blessing for our people, and for a thousand years has been the greatest blessing for German culture. Not once can this bond have been the source of misfortune or detestation. (Note: part of this will was undoubtedly written by Cardinal Faulhaber to

wards the close of World War II.)

Wherever there is love for the Church in our hearts, or in our country, there also is love for our Holy Father in Rome, the visible head of the Church. Christ has—according to the Evangelist's word—founded His Church upon a rock, on Peter, the Rock, and He has given to him the keys of the Kingdom of Heaven (*Matt. 16, 18*), which, from Peter's time uninterruptedly, have been handed down through the apostolic succession to the Successors of Peter, the Bishops of Rome. Excavations which have been undertaken in Rome after the first and second World Wars have furnished us with indisputable proof that Peter suffered martyrdom in Rome, and that the Bishops of Rome are his lawful successors, successors of the Apostle whom Christ charged with the highest pastoral office (*John, 21, 15-17*). Our faith in the Primacy of the Bishop of Rome rests accordingly on Christ's own words.

How easy such faith becomes when there is a Pope like His Holiness, Pope Pius XII, who enjoys such great admiration among outsiders because of his own spiritual greatness and his accomplishments, which have been blessed by God. Throughout his life Pope Pius has gained this respect and esteem. He gained it when he was Apostolic Nuncio to Bavaria and later to all Germany—because of his

indefatigable labors, his intrepid action during the revolt in Munich, his addresses to the Catholic Congresses, and last, but not least, because of his own great kindness. We German Catholics shall always owe a debt of gratitude to him, since he guided Church-State relations in Germany so as to gain a strong foothold for the Church here and because he has always preserved for Germany a special place in his fatherly heart.

He was the great priest to whom God's Finger pointed in the Conclave; he was the great priest who pleased God and who, by his kind direction, led the Church from a time of upheaval to a time of peace. He is the great priest who, through his radio addresses and by so many other means, has endeavored in God's Name to bring the warring nations to peace—indeed, the name Pacelli and the dove with the green olive branch on his coat-of-arms signify peace. Finally, like Pope Leo the Great, Pius XII has come into world history as the savior of Christian culture.

THREE SHORT COMMANDS

My beloved Christians: in his last will your Archbishop leaves you three short commands. The first is: "love your enemies!" Love for friends and benefactors needs no special exhortation. The command to love one's enemies represents the highest standard of Christ's moral code. It raises

Christian ethics above all pagan and worldly thought. Love of one's enemies is a proof that the Gospel did not come by sword and blood, but from the Father, Who is in heaven. Hatred and destruction have caused enough ruin; now, forgiving charity must take its place and restore what hatred has destroyed.

We have in our time spoken sufficiently and set down the command to love your enemies. No one would dare to bear the name of Christian if, in his hour of death, he did not utter the pardoning words of Christ to His enemies. Your Archbishop has undergone many hostilities, calumnies and threats in his long career but, in his will, he forgives once again each and every individual who at any time has inflicted upon him any injustice or caused him any suffering. In particular, he forgives those who, on November 11, 1938, stormed his residence, casting stones on the episcopal house, or who, in any manner, in the press or on radio or in assemblies, caused some to doubt his love for his people and country. I will die with the prayer of Stephen on my lips: "Lord, lay not this sin to their charge" (*Acts*, 7, 59). And should I die a violent death, for in this manner have I been threatened, I now pray that the evil-doers be forgiven and granted immunity from punishment. It has been necessary, when there was question of defend-

ing God's rights, the liberty of the Church and my Faith, to speak sharp words, and perhaps in this way, without any intention on my part, I have injured one or another. I now pray for forgiveness and for the consolation of being able to go home to my Father in peace with all men.

In my second command, I beg you: help to rebuild the ruined churches again! How I was amazed when, during my episcopate in Munich, year after year—in the years following World War I—I witnessed the great zeal with which at that time the churches were repaired and glorious new edifices built in Munich and throughout the entire Archdiocese. Today, we face the same situation. Due to the deadly air war, various churches not only in Munich but outside the city lie in dust and ashes, and in future decades the Archdiocese must manage the enormous task of rebuilding all these houses of God. Your Archbishop, in truth, finds himself in the same circumstances as the saintly Augustine, who lay dying in his episcopal city of Hippo while the Vandals stormed the very gates of the city and destroyed much that he had built during his lifetime, during the long life given him by God.

The same affliction causes us to wonder: will there be enough vocations to the priesthood and to the Religious Orders to enable us to solve this problem and to supply and fill

all the vacancies that have occurred during this last World War? But God is the God of the living, not of the dead; He is a God Who builds and does not destroy and His Mercy will once again awaken zeal for the Master's House and the ruined churches will rise again.

Finally, my third command in this, my spiritual will, is: pray for your departed Archbishop! A bishop's responsibility is heavy, like a millstone, but far heavier than the responsibility for all he has said and done is the responsibility for what he has not done! Pray therefore with me in the prayer from the Mass of Requiem that the Lord will not allow my soul to be swallowed in darkness, but that He may grant that the Archangel Michael, my namesake, bear my soul into everlasting light. Especially ought all those whose foreheads I have signed with the Sign of the Cross in confirmation say the Our Father for my soul; and those upon whom I have laid my hands in ordination ought to remember me at the altar.

GIVES THANKS

In taking my leave of you I thank also all my loyal co-workers, those who faithfully and devotedly shared both good and evil fortunes with me in the administration of the Archdiocese of Munich; they, indeed, shared joy and sorrow with me in

the discharge of my pastoral office. You shall bear my earthly remains to the episcopal crypt beneath Our Lady's Church, and place my body beneath the Cross of the Church. I thank, too, the secular and religious priests, my co-laborers of old in the Diocese of Speyer (the Cardinal was Bishop of Speyer before being appointed to the Archdiocese of Munich), my secretaries, my seminary professors, and all those who in constant union with us have cooperated in the care of souls and in the office of teaching, thereby remaining loyal to their profession and promises on the day of ordination.

I thank the monasteries, the religious communities of men and women, who, by their prayers and sacrifices in their unceasing labors, have followed the Master's great command in the care of souls, in the schools, in the nursing of the sick and in their providence for the missions. I thank all the lay apostles, who, through the family, charity and other means within the scope of the lay apostolate, have rendered your Bishop the service of a Simon or of a Veronica. I greet and bless all in my diocese with the salutation: "Grace to you, and peace from God, our Father, and from the Lord Jesus Christ" (I Cor. 1, 3).

Now your aged Archbishop and Cardinal Michael commends his soul into the Father's Hands and entrusts

his Archdiocese, with which he has been charged these past 25 years, to the Sacred Wounds of the Crucified. He does this in the assurance that God's Holy Mother, in her maternal love, will unfold her protecting mantle over our city and our land.

The day will come when sorrow shall be turned to joy (*John*, 16, 20) "and God shall wipe away all tears from our eyes; and death shall be no more, nor mourning, nor crying"

(*Apoc.* 21, 4), nor war, nor destruction, nor parting. I have gone before you in the Sign of Faith and you shall all follow me, sooner or later, and we shall meet again on the day of Resurrection. "I know that my Redeemer liveth, and in the last day I shall rise out of the earth" (*Job*, 19, 25). God grant that we meet on the right side of the Son of Man when He comes in the clouds of heaven to judge the living and the dead. Amen.



Breathing Life Into Platitudes

Platitudes, clichés and generalities of all sorts tend to stultify thought. No one will argue with them, but rarely is anyone moved to action by them. When religious principles are involved, the problem becomes particularly acute.

The ills of the modern world will not be solved by pious platitudes, no matter how often repeated, nor by generalities, no matter how solemnly uttered. In the teachings of the Church can be found the solution to the major problems that confront us. But these teachings must be applied, they must be made specific. The teachings of the Church can take shape in the everyday world only if people make them live.—VOICE OF ST. JUDE, *Chicago, Ill.*, July, 1951.



Down With Materialism

Both socialism and capitalism as systems, when they neglect the overriding values of the eternal purpose of man, are but forms of materialism. Both, if conceived as social orders, tend to substitute for moral and spiritual values the soulless values of statistics, material criteria and fiscal balance sheets, seeking in man primarily his economically exploitable potential. . . . The big issue of our time is not what form of materialism is to rule society. It is rather whether man will violently and blindly revolt against a servitude to material values which destroys moral law. Man can only evolve his social forms in conformity with his spiritual nature. For that he must not be robbed by materialism, private or collective, of a clear vision of those basic values which can neither be declared as dividends nor issued as benefits by socialized economics.—THE ENSIGN, *Montreal, P.Q., Canada*, Sept. 20, 1952.

The Large-Family Ideal

RT. REV. MSCR. WILLIAM J. FLANAGAN

*Reprinted from the PRIEST**

WHO the troubled matron was the record does not say. The priest was St. John Vianney. The lady had told him of her already numerous progeny. "Come now," he said, "do not be alarmed at your burden. When the good God gives many children to a young mother it is because He deems her worthy to rear them. It is a mark of confidence on His part."

Little did the zealous Pastor of Ars realize that some eighty years later two great encyclicals would stress the large-family ideal almost in the very words he used. He was keenly aware, however, that conjugal onanism was definitely on the increase. His career covered a period which saw eight important decisions by the Holy See on the matter of family limitation. One of these was a reply from the Sacred Penitentiary some six years before his death on the lawfulness of periodic continence. To meet a situation entailing much vice and considerable danger, the vigilant Curé was admonishing his parishioners and pilgrims to accept their children in generous numbers.

Naming names, Abbé Trochu de-

scribes a touching scene at the famous confessional. A Mrs. Ruet of Ouroux, Department of the Rhone, was waiting her turn among the penitents. She was somewhat along in years, already the mother of a large family and now expectant again. Father Vianney arrived. His sharp eyes surveyed the crowd. They settled upon her and he called her first to the box. As she knelt at his feet he told her, "You look very sad, my child, but be comforted. If you only knew the women who will go to hell because they did not bring into the world the children they should have given it."

The Saint died in 1859. During the next three decades four more important pronouncements appeared. Among them in 1880 was the second reply on periodic continence, a reply whose "*caute tamen*" has received scant consideration in some publications of today. These four expressions with the eight published during the Curé's lifetime are carried in our manuals of moral theology, often in the body of the text, sometimes as footnotes.

The last of the twelve, a letter addressed by the Holy Office to a

* Huntington, Ind., July, 1951.

French Archbishop on March 30, 1889, is noteworthy for its advocacy of the large-family ideal. Priests who used Fr. Tanqueray's *Moral Theology* have had most of the text available from their first study, "*De Debito Conjugali*." Here, as in so many other places, the *Synopsis Theologiae Moralis et Pastoralis* tinctures treatment of definite obligations with practical recommendations which encourage nobler standards. The whole document has some 200 words.

CONJUGAL MORALITY

The first paragraphs are devoted to a description of the lamentable breakdown in conjugal morality. Then two remedies are proposed. First, there should be a feasible and prudent but efficacious insistence on the doctrine that "there are heavenly blessings certainly in store for the parents of large families." The second direction concerns study of the norms given by approved moralists and especially of the numerous decisions issued by the Holy See.

During the four decades following this admonition, seven more answers were published. They were followed in 1930 by the large-family teaching of Pius XI in the Encyclical *Casti Connubii*.

A notable reference to the pertinent passage is found in Fr. Damen's treatment of periodic continence. The text of this eminent moralist reflects detailed study of the controversy

which occasioned the 1880 reply of the Sacred Penitentiary. Accordingly, there is a neatly balanced handling of the "cautions" which should accompany all rhythm advice. Directions are also given for conferences to the laity, necessary in areas where knowledge of the rhythm method has been recklessly broadcast. The conclusion urges that a priest always strive to inculcate the large-family ideal in accordance with the "*florentissima liberorum corona*" passage of *Casti Connubii* (Aertnys-Damen, 1939 ed.):

The truly Christian mother will prove herself superior to all the pains, cares and anxieties of her maternal office. More justly and more holily than that Roman matron, the mother of the Gracchi, she will boast in the Lord of her many-flowered garland of children.

Some English translations miss the numerosness implied in "*florentissima corona*." If we remember the old classical story of the famous lady to whom Pius XI refers, we may perhaps better translate, "she will boast in the Lord of her *many-jewelled* crown of children." For Cornelia had not let a higher education destroy her conviction that a large family is worthwhile. She bore twelve children and was left a young widow with them. Facing her bereavement with fortitude, she saw nine of her twelve die in childhood. Of her remaining offspring she valued her two sons as *her jewels*.

Brilliant and patriotic, she declined

a second marriage, dedicating herself to giving her boys the best education available. She fired them with an ambition to do great things for their country. She wanted to be remembered as the mother of the Gracchi rather than as the daughter of Scipio. Her sons, inspired to exemplify the social-mindedness of their deceased father, espoused the cause of the economically unfortunate in the old Roman republic. They became the classical champions of the "forgotten man."

They had, however, no such *via media* as that of a Christian *Quadragesimo Anno* to guide them. The eventuation included their successive deaths in revolutionary activities, exploding in large part during Cornelia's life-time. Even the right of mourning was denied to the desolate mother. Historians have passed mixed, perhaps mostly unfavorable, verdicts upon the sons' efforts, but the heroic stature of their brave mother has survived the centuries.

SACRED TRUST

Pius XI goes on to say that both husband and wife, receiving their numerous children joyfully and gratefully, "will regard them as a talent committed to their charge by God, not only to be employed for their own advantage or for that of an earthly commonwealth, but to be restored with interest in the day of reckoning." The ideal of the large

family as a sacred entrustment had appealed to St. John Vianney. It is canonized by his canonizer in the Encyclical on Marriage.

Less than three years after *Casti Connubii* came a significant pronouncement of our own hierarchy. When things in the United States were at their social and economic worst in 1933, the Bishops of the NCWC Administrative Board issued "A Statement on the Present Crisis." This document contains an interesting paragraph:

The restoring of the social order, for which we plead, will encourage an increase in the birth-rate and will enable parents to make ample provision for a larger family. . . . Our country, so rich in resources, can support many times its present population. As a matter of fact, the very sparseness of the population is one of the reasons for the severity and long continuance of our present depression. It must be remembered that children, and especially large families, constitute in themselves great wealth. May our Catholic families courageously and with firm trust in God reject the modern paganism, and seek the priceless riches of large, happy and blessed families!

Almost two decades have passed since the above exhortation. The underpopulation of the United States, stressed in the "Statement" of 1933, was recently emphasized by Catholic expression abroad. Writing in *The Chicago Sun-Times* of July 20, 1950, Barrett McGurn summarizes an article appearing in *La Civiltà Cattolica*. The article declared, according

to McGurn, that overall over-population of the world is unlikely "within the next seventy-five years" and insisted that it may never occur. It further said that "Anglo-Saxons," evidently meaning Americans as well as English, "still control immense areas which are underpopulated or semi-populated."

IDEAL HOME

Strange as it may seem, perhaps the most significant document on the large family will ever be the description of the ideal home, as it is sketched by Pius XI in his 1935 Encyclical *Ad Catholici Sacerdotii*. As was said above, it also is reminiscent of St. John Vianney's exhortations to his good young mothers. "In an ideal home the parents, like Tobias and Sara, *beg of God a numerous posterity* 'in which Thy name may be blessed forever,' and receive it as a gift from heaven and a precious trust." Then follows a veritable litany of the virtues to be taught and exemplified among this glorious crowd of souls: charity, fear of God, piety, devotion to the Eucharistic Jesus and to the Virgin Mother of God, respect for sacred places and persons, industry, sacramental frequency, penance, prayerfulness, sympathy for the needy, and generous almsgiving. "In such a home," concludes Pius XI, "it is scarcely possible that none of the sons should listen and accept the invitation of the Divine Master:

'Come after Me, and I will make you fishers of men.'" In other words, St. John Vianney's special clients, our future priests, will be the choicest products of many such families! Meantime the numerous brothers and sisters of those destined for the altar will become the noblest leaven of our laity. They will also supply large quotas for the ranks of our consecrated religious.

With such holy promise, a courageous pursuit of the large-family standard will save many genuinely religious couples from becoming victims of the ubiquitous anti-soul propaganda of today. St. Thomas Aquinas shows how it is against the devil's will that God makes use of human beings for the divine glory. In this connection Satan's opposition never ceases. His envious hand is always really, if subtly, apparent.

Our high-minded married people have constantly to circulate among calloused contraceptionists. They have also to endure the taunts of those rhythmists who respect no "cautions" and who glibly urge them to practice "Catholic birth control." This term was introduced sensationally into our periodic literature of the late twenties. It was seized upon in the middle thirties to cover almost any use of the rhythm method. It carries an implication which should be resented. For no Catholic may help increase the unholy solidarity existing among all who for selfish,

worldly and paganistic reasons play Satan's game against God's greater glory.

These contraceptionists and reckless rhythmists are an articulate crowd, outspoken against any and all who aspire to large-family achievement. Their feverish campaign can be adequately met only by patient and persistent presentation of the op-

posite ideal and its realization in happy Catholic families.

Legions of our generous young parents should pursue the higher standard. But "how will they believe unless it be preached?" St. John Vianney showed the way a century ago. The intervening years exhibit ample documents to vindicate his pastoral wisdom.



Religion in Foreign Affairs

In foreign affairs, as well as in our domestic affairs, the churches should hold up the standard and point the way. The only hope of mankind for enduring peace lies in the realm of the spiritual. The teachings of the Christian faith recognize the worth of every human soul before Almighty God. The teachings of the Christian faith are a sure defense against the godlessness and brutality of ideologies which deny the value of the individual. We must try to find ways to carry these spiritual concepts into the fields of world relations. The Point Four program is one of the ways in which we can do this. That program reflects our belief that we are all our brothers' keepers. And it is an evidence of our faith that by following the path of justice and righteousness we can turn back the dark forces that seek to plunge the earth again into savagery.—*President Truman at Alexandria, Va., Nov. 23, 1952.*

Are We Overpopulated?

CLEMENT S. MIHANOVICH, PH. D.

Director, Department of Sociology, St. Louis University

*Reprinted from THE VOICE OF ST. JUDE**

AFTER more than a century of almost complete silence, the ghost of Thomas Robert Malthus is on the rampage in the United States. We are being engulfed by a post-war wave of Neo-Malthusian propaganda. Since the end of World War II, 40 prominent and widely publicized books and more than 400 articles in 86 influential and leading journals and magazines have been published on the topic of overpopulation and related subjects. Each of the books and articles has attempted to hammer into the minds of the people of the United States the fear of overpopulation.

The Neo-Malthusians (followers or disciples of Malthus) like Malthus believe that the world's population has outgrown, or soon will outgrow, its food supply. They state that the present world, including the United States, has no fresh lands to cultivate, that our lands have been plundered by exploitation, that farmlands cannot maintain their present production, that the world's population is today increasing rapidly. Their

answer is: artificial birth control for practically all countries. Are their arguments sound? Is the world overpopulated? Can we feed the present world population?

Before we answer these questions it is necessary to have a sketch of the background of the problem.

The man who unwittingly started all this discussion and controversy and fear of overpopulation was Thomas Robert Malthus, a kind and sincere English clergyman, who published the first scientific treatise on population in the year 1798. A pious and a God-fearing soul, Malthus never realized what distorted interpretations would be given to his ideas 150 years after the publication of his book.

Malthus based his theory of overpopulation on these two assumptions:

1) That the degree of the sex urge will not vary at all, or very little, throughout the ages, no matter what the circumstances of the particular time. To him sex was a constant urge and could not be easily suppressed. (This has become a principle of cer-

* 221 W. Madison St., Chicago 6, Ill., November, 1952.

tain modern psychiatrists, birth controllers and advocates of sterilization who believe and preach that sex in any form is absolutely necessary for the full and proper development of each individual. 2) That food is necessary for man's existence. We can readily admit this latter assumption.

On the basis of these two assumptions, and without any real scientific proof, Malthus formulated his now famous theory of population growth, namely, that population increases in a geometric ratio (1, 2, 4, 8, 16, 32, 64) while the food supply increases in an arithmetic ratio (1, 2, 3, 4, 5, 6, 7). Therefore, according to Malthus, there will always be more people than there will be food for those people. The only possible solution to the problem, as seen by Malthus, was sexual abstinence.

Although Malthus' theory has been proved incorrect by experts in the study of population, the idea of overpopulation has persisted and has appeared again and again in the pages of our popular, semi-popular and scientific publications. This fear of overpopulation has been used by a number of movements to frighten people into supporting them. For instance, the Eugenic movement, aimed at the biological improvement of the human race, put on the cloak of Malthus and thus the Neo-Malthusian movement was born. This Neo-Malthusian movement has begotten, among other

things, our modern approach to "scientific," artificial, birth control (Planned Parenthood Federation of America), sterilization (Human Betterment League, and Birthright, Inc.), and euthanasia, mercy-killing. Because of influences such as these it is necessary that every thinking citizen have a clear idea of what is basically wrong with the argument and the philosophy behind overpopulation.

A HORROR STORY

In order to promote their movements, the Neo-Malthusians have written a horror story to frighten the public into believing them. This horror story is re-enacted on many of the stages of our leading publications and on the platforms of our best-sellers. The two most recent and most popular and successful bookings were those produced by Fairfield Osborn in his *Our Plundered Planet* and by William Vogt, a bird fancier, in *Road to Survival*. According to Vogt, medical men who keep people from dying upset nature's balance. Vogt believes that people in countries with large populations, such as China, should be permitted to kill each other off in war and should not be prevented from starving to death. Vogt also believes that men who permit themselves to be sterilized should be given a special tax bonus. Such are the immoral ideas of some of the men behind the overpopulation bogeyman.

Before answering the argument of overpopulation it is necessary that we define or describe what we understand by overpopulation. *Overpopulation is the more or less prolonged and permanent condition of a country where there are more people than food to take care of the people.* This is the definition given by the Neo-Malthusians. It should be distinguished from another concept associated with the problem—the concept of *population pressure*. *Population pressure is the temporary condition in a country where there exists a lack of balance between the number of people and the food supply.* This condition may be brought on by a number of factors, such as wars, disease, pestilence, drouths, floods, famines, earthquakes, fires, breakdown of supply lines, or even graft. It is a *temporary condition*, implying that it can be remedied, in contrast to the *permanent condition* of overpopulation.

NO OVERPOPULATION IN CHINA AND INDIA

There is population pressure in certain sections of the world. This cannot and should not be denied. In Italy, China, India and a few other countries there is lack of balance between the food supply and the number of people. There is however *no* overpopulation, that is, more people than the country could support. The problem that the Italians have could,

for instance, be easily remedied by migration into less populated countries, by a more equitable distribution of the land, by the introduction of farm machinery, and by more scientific and intensive soil cultivation.

With these background remarks in mind, let us now come down to a discussion and an analysis of the validity of the arguments for overpopulation. The mythical fear of overpopulation rests, as we have seen, on two assumptions which have never been proved. The first is that population is bound to rise indefinitely higher and higher unless checked by birth control, war, starvation. The second is that food supply and production cannot keep pace with population increase.

To answer adequately the first assumption, that there are too many people on earth now and that there will be an alarmingly increasing number of people, would require reams of statistics. However, it is generally recognized by leading population experts that in the Western world, at least, the danger of a declining population is more real than that of an expanding population. This finding is supported by a study, to cite one important investigation, made by the League of Nations in 1944, as well as by a careful study of the *Demographic Yearbook*, 1949-1950 of the United Nations. Another example: a

recently completed analysis of the 1950 census in the United States revealed the fact that by 1960 the birth rate of our country will decline by 18 per cent. Furthermore, the U. S. population is expected to increase only 8 or 9 per cent between now and the next census, in contrast to the 14 per-cent increase in our population between 1940 and 1950.

On the other hand, it is not known for certain how rapidly, if at all, the population of the East, with the exception of a few countries, is increasing. In the case of Japan, the country that is always used as a classical example by the Neo-Malthusians, the birth-rate has begun to decline since the introduction of legal abortion two years ago. Not only has Japan's birth-rate begun to decline, its rate of population growth also declined last year and is declining this year.

RUSSIA'S BIRTH-RATE DECLINING

What about Russia, for she is usually considered to be a part of the East? Hints filtering through the Iron Curtain have convinced students of population that Russia's birth-rate is continuously falling despite all sorts of official stimulation measures. In a recent article in the *Bulletin of the Population Reference Bureau*, it was revealed that in nine years, from 1926 to 1935, Russia's birth-rate dropped from approximately 45 babies per 1000 population to about

30. This decline continued through World War II and after World War II.

Significantly, the East may, with the full introduction of the Industrial Revolution and the accompanying increase in sanitation, reduction in the death-rate and increase in life-expectancy, realize for a short time (for a generation or two) a rapid increase of births over deaths. This has been the characteristic tendency in all nations after they have been subject to the Industrial Revolution. However, a decline in the birth-rate, as well as a decline in population increase, accompanies the climax of the Industrial Revolution. That is to say, once the Industrial Revolution has been fully introduced into a country, its effect is to contribute to a decline in population growth. The United States and England are perfect examples of this effect.

Now let us take a look at the *second* basic argument of the Neo-Malthusianists. Do we have enough food to feed the present world population? Will we have enough food to feed any possible future increase in population?

Before answers can be given to these questions, we must recognize two facts that have been cleverly camouflaged and concealed by the proponents of population restriction. First: *Soil can be stretched*. Second: *Man is not the servant of the soil, he*

is its master. For proof let us select a few facts from among many.

Fact One: It is the studied and verified opinion of Dr. Harold G. Moulton of the Brookings Institution, in his *Controlling Factors in Economic Development*, that today the United States has the ability to support a doubled population and that the United States can support this population, a 100 years from now, on a plane of living eight times as high as that of the present plane of living. It has been estimated that the United States could, today, without any increase in its production, support 275 million people by just eliminating waste in food. On a diet of vegetables, fruit and dairy products, the United States today could support 500 million people. On the other hand, if our country would make full use of its resources, abilities and potentialities, we could support 4 billion people on an American standard of living, 5 billion on a European level of living, and 10 billion people on a Japanese standard of living.

Fact Two: According to Robert M. Salter, chief of the U. S. Agricultural Administration, although 48 per cent of the land area of the world is useless for agriculture, only 7 to 10 per cent of the remaining 52 per cent is cultivated at present. Thus, it should be obvious that there is plenty of room for expansion. In fact, Dr. Salter believes that actually

all of the 52 per cent of the present available land could be made productive if there was a good reason to make it so.

Fact Three: Specifically, India and China have much potentially good land whose present yield per acre is pitifully low. A little fertilizer and a few simple modern improvements in agricultural technique would make a huge difference in India's and China's food supply. If these two countries would increase their agricultural production 10 per cent, they would have solved a major portion of their food problem.

A perfect example of starvation amid plenty in the East is the current example of India. According to Robert Trumbull, reporting in the August 9, 1952 *New York Times*:

About 20 million Indian peasants are suffering acute distress because of crop failures in Madras, Bengal, Uttar Pradesh and Rajasthan States. Paradoxically, Government warehouses are so filled with grain that the United States and Canada have been asked to postpone shipments of 750,000 tons of wheat until next year . . . India's current problem apparently is not food shortage or famine . . . but widespread unemployment.

Fact Four: On December 29, 1951, the Monsanto Chemical Company demonstrated, before the American Association for the Advancement of Science, in Philadelphia, a new synthetic chemical that converts non-productive soil into productive soil

in a matter not of days but of hours. This revolutionary chemical, named *Krilium*, is not a fertilizer. You have, most probably, read about it in your newspapers during the latter part of Spring and the early part of Summer this year. It was commercialized under a myriad of names. It is a soil conditioner that quickly restores the physical structure of the soil to the proper consistency. When it is sprayed or dusted on bare soil, but not plowed under, it binds the surface particles into a porous, crumbly crust. Even on steep slopes, rain has little effect on it; thus it prevents soil erosion. Furthermore, *Krilium*-treated soil holds more water than untreated soil, and so resists drouth. One pound of *Krilium* has essentially the same effect on soil structure as 200 pounds of peat moss or 500 pounds of commercial compost. One treatment of the soil lasts for at least three years.

If this be true, deserts could be made to bloom, sub-marginal land could be made economically productive and crop yields could be increased from 20 to 100 per cent. That would completely destroy one of the two basic arguments of the Neo-Malthusianists.

Fact Five: Even if we did not have land to cultivate, or we could not cultivate the available land, we would not be hungry, according to Dr. Farrington Daniels of the University of

Wisconsin. Dr. Daniels has predicted: we shall eat wood in the future. Thousands of tons of yeast made from sugars converted from wood were used in Europe during the war. Trees and quick-growing bushes and grass grown on poor soil will furnish the wood necessary. Weeds and algae from the oceans and fresh water streams and lakes will be harvested for food. Farm wastes will be converted into carbon monoxide and hydrogen and then processed into motor fuels, in factories located like creameries in local areas.

PROBLEM OF ECONOMICS

World starvation is not around the corner. We will not multiply like Australian rabbits and like fruit flies. We have enough food, food potential and food production know-how to take care, at present, of at least twice the current world population. The problem here is not one of overpopulation (how long could you have more people than food to support the people?)—not one of biology—but rather of economics. You cannot solve the economic problem of population pressure by a biological solution. The solution is putting available soils into full and sustained production, through increase in agricultural efficiency, spread of scientific agricultural methods and techniques to the so-called backward peoples of the world, the abandonment of an-

cient superstitions and practices of the peasants of the East (such as the sacred cows of India), utilization of that which is good in industrialization, and, primarily, through more equitable distribution of the existing and potential goods and services of this world. Above all, we would not have this problem if we preached and practised that tenet of Christianity which states that we are our brother's keeper.

Solutions for population pressures, overcrowding and economic underdevelopment require moral as well as scientific answers. Pius XII has said

that the goods of all the world should reach all of the people of the world, "justice guiding and charity helping." If this is to be realized, there must be a willingness to sacrifice, a willingness to allow immigration and emigration, and a willingness to practise true Christian charity.

Our answer to the emotionalized arguments of the modern Neo-Malthusianists can best be expressed in the cryptic words of *Time* magazine: "The land is there, the hands to work it are there, the brains are there. If [man] uses his head, he can eat heartily—indefinitely."



Rejection of Mary

The reason the early Protestants gave for neglecting Mary was a strange one. "We are Christians," they said in effect, "and as such we owe our allegiance to Christ. If we honor Mary, we are taking away some of the honor due to Christ."

As if you could honor a son by ignoring his mother!

Jesus had chosen Mary from all eternity to be His Mother. He could have come into the world in any number of ways, but He chose to come through her. He wanted to be carried in her womb for nine months, to be nursed by her, to be brought up and cared for by her, to be subject to her. When He created the angels, He thought of her. When He created the world He thought of her. When our first parents lost heaven for us, He knew He would redeem us through her. He preserved her, alone of all creatures, from the stain of original sin, that her body might be a worthy tabernacle for Him.

And the leaders of the Protestant Revolt thought to please Him by neglecting her!—*Don Sharkey in the MARIANIST, Dayton, Ohio, November, 1952.*

The Bogey of "Overpopulation"

MATTHEW S. REDLIN

*Reprinted from COLUMBIA**

STOP worrying about the threats of Communism, disease, war, inflation and taxes. There is a much bigger problem facing us today—one which demands our immediate attention. A threat to the security and well-being of the world, which is eclipsed only by the menace of the atom bomb, is in our midst. We must be made to realize the danger which confronts us, or perish. Science, in its unceasing fight to save all humanity, has already made notable strides in the defense of the world against this new scourge. What is this enemy which must be contained, conquered and eliminated? It is, of course, *babies*.

Don't take my word for it. The problem of the world's "exploding population," and methods for its limitation and control have been under careful scrutiny by prominent economists, sociologists and scientists for many years. Numerous organizations have been founded specifically for research on the problems, while others have added it to their list of studies. Some of the more prominent organizations so engaged are the

Planned Parenthood Federation of America, the Population Reference Bureau, the Population Association of America. Birthright Inc., the Margaret Sanger Research Bureau, the Scripps Foundation for Research in Population Problems, the New York Academy of Sciences and the American Chemical Society.

This list is by no means complete, and the activities of these organizations are as diversified as the organizations themselves. Some are engaged in scientific research on chemical methods of contraception, others gather statistics, determine trends and make predictions for the future, while still others are mainly propaganda organs. Their object seems to be to awaken the world to the threat of rampant human fertility, and to do something about it. The last several decades have shown a marked increase in the activities of such groups. Some of their findings and predictions are startling.

In the next hour, approximately 10,000 babies will be born. By this time tomorrow, there will be 230,000 more. Between 1850 and 1940 the

* New Haven 7, Conn., August, 1952.

population of the world doubled. In 1900, the population stood at 1.6 billion; today it is about 2.5 billion. At recent rates of increase it may be as high as 3.3 billion by the end of the century. These are merely examples of the staggering proportions of the statistics put forth by the population theorists. That these men are honest and sincere we do not doubt, nor do we doubt the validity of their statistics. However, their interpretations of those statistics and predictions for the future must be suspect, since they are only theories, not facts. Another thing which must be examined is *their* statement of the problem of overpopulation and its possible solutions.

Clearly, we have a problem. It is, basically, people. Actually, the problem is not new. Almost all the latest theories of population are outgrowths, or modifications of, or improvements on Thomas Malthus' theory first published in 1798—which in itself was not original. Most of the new theories differ from Malthus' on numerous points, but almost all experts in the field agree that Malthus' work is the starting point of modern population studies.

MALTHUS' THEORY

Briefly, Malthus' theory was that population increased in a geometric ratio (1,2,4,8,16), while the food supply increased in an arithmetic ratio (1,2,3,4,5), and unless something were done to check the growth

of population, the world would soon be unable to support its inhabitants. One of the things which Malthus' theory failed to consider was the tremendous advance of science and technology in all the fields of human endeavor, including agriculture, which was so pertinent to his study.

It would be foolish to deny that the population of the world is, at present, increasing, and in many parts of the globe increasing rapidly. The question immediately arises: can science and technology keep abreast of this rise in population, or will future hordes of people be faced with starvation and want? Elmer Pendell and the late Guy Irving Burch, noted population experts, in their book, *Human Breeding and Survival*, hold that "science and technology alone can never free the world from want." The thesis of their book is that "uncontrolled human reproduction not only favors that survival and multiplication of the least gifted members of society; it menaces and in the long run will destroy human liberties and any chance for a world at peace."

Dr. Abraham Stone, director of the Margaret Sanger Research Bureau, said recently at a conference on world population problems and birth control, under the auspices of the New York Academy of Science, that the population of the world was increasing at a rate faster than ever, while the fertility of the soil was rapidly declining. Millions of persons, he

asserted, already were living at mere subsistence levels, constantly faced with actual starvation.

Messrs. Burch and Pendell offer as a solution to the problem, as they see it, humane and intelligent population limitation, along with science and technology. Dr. Stone's answer to the problem runs in the same vein: that is, global steps to improve and increase food production, and international measures to stabilize human fertility.

VALID CONCLUSIONS?

In both instances the conclusions are based on the assumption that the world either is, or is rapidly becoming, overpopulated. This assumption, in turn, is based primarily on statistics concerning the number of starving and near-starving people in the world. Are these assumptions and conclusions valid? That many people are hungry, no one can deny. That the world is overpopulated because people are starving, is something else again.

Consider the United States. Not even the most loyal American can deny that there are many in this country who are living at a bare subsistence level. In fact, the number of people living under such conditions is greater than we might care to admit. Some estimates reach as high as one-third of the population. Is it because there is not enough food produced in this land of ours?

At the same time that people were dying of famine by millions in Russia in 1921 and 1922, there were great surpluses of food in this country, in Australia, in Argentina and, indeed, even in other parts of Russia. Even in 1930, with millions dying in China, wheat was a drug on the market here and in all other large wheat-exporting areas. Local crop failure need not mean starvation if a better distribution of food can be obtained. There has been no considerable famine in any Western land since it became possible to transport food quickly and cheaply, according to Warren S. Thompson, director of the Scripps Foundation.

Actually, overpopulation is not a reality, according to the *Encyclopedia of the Social Sciences*, the bible of U. S. social scientists. Rather, it is a "reserve army" of unemployed which gives the appearance of overpopulation.

Franz Oppenheimer, the German economist and sociologist, estimated that the world could support 200 billion people, almost 100 times its present population. A somewhat less optimistic report is given by Prof. Artturi I. Virtanen, noted Finnish chemist and Nobel Prize winner. In his opinion this planet could feed 4 billion people if *present* agronomical knowledge were sufficiently and universally applied. Prof. Virtanen's statement deals only with the potentialities of our present knowledge,

and implicitly recognizes that we are far from the ideal today. The state of agriculture is so primitive in many parts of the world that what is needed is not only a better diffusion of knowledge, but also of capital. Much can be gained from relatively inexpensive new techniques, or from such changes as better timing of farm operations and better matching of soil and crops. In agriculture, as in industry, the export of knowledge plus capital can work miracles if coordinated with willingness of those who need these essentials to accept and apply them.

Prof. Virtanen's statement deals only with our present knowledge. What of *future* knowledge and discoveries? Shall we make the same mistake as Malthus and fail to take into account new developments in science and technology? The truth is that more and more attention is being given to the possibilities of synthetic food production and to the more economical use of our present agricultural products. Many people seem to think that it will not be long before the growth of population will be relatively independent of the development of agriculture.

Mr. Thompson, in his *Population Problems*, admits that

if the time is not far off when we may expect agricultural products to be replaced by equally satisfactory synthetic products produced cheaply in factories from forest products or from nature's store of minerals, there is no

need to discuss the agricultural limitations to population growth either in the world at large or in a particular country; or, if there is a probability that we shall soon be able to utilize cheaper agricultural products (that is, those easier to produce) for our support with entire satisfaction, the customary limits of population support will be removed, or, at least, greatly extended.

This, of course, is not to say that such is the case now, nor that such will be the case in the near future. It is fairly safe to assume that since research in the field of agriculture and in the production of synthetics has not ceased, we are gaining in knowledge. This does at least indicate that there is a possibility that science may advance sufficiently to bolster agriculture in supplying the world with food.

Carl Alsberg, a leading physiological chemist, stated in 1924 that in view of the great progress already made in the photochemical theory, the problem of synthetics was far from hopeless. He felt that the solution to theoretical and experimental problems was nearer than most men thought, and that their practical applications would wait on economic necessity. Since 1924 much has happened. Research in vitamins and amino acids alone has made it possible to synthesize many of them more cheaply and thus put them into manufactured products. A complete diet, from the standpoint of nutrition, can now be had while the bulk of the

energy-producing food comes from products which may be lacking in these vital elements.

It appears then that though we may, at worst, be forced to change our dietary habits, the threat of overpopulation is not the sword hanging over the head of the world that many would have us believe. This does not, of course, eliminate the fact that there is a problem involved in feeding the people of the world, but it is more accurately described, not as a problem of reproduction, or production, but rather as a problem of distribution.

ADVOCATES CONTRACEPTION

The modern population theorists have a second, and more important, phase in their solution to this blight of "overpopulation." They call for international measures to stabilize the birth rate; humane and intelligent population limitation.

Do they advocate abortion? No, that would be illegal. Infanticide? That would be murder. No, the "humane and intelligent method" they prescribe almost universally as a panacea to cure the world's ills is contraception.

Unfortunately, the evidence seems to indicate that all too many people are following this prescription. Accurate statistics are unavailable, but the percentage of the population of the Western world practising contraception seems alarmingly high, and is growing.

What of this "humane and intelligent method of population limitation" which is contraception? Couched in those milky, musical phrases it all sounds plausible, even pleasant—a relatively easy, painless and inexpensive way to save the world from hunger, misery and want. What could be better?

This wishy-washy language acts as an opiate to dull the brain to the sharp facts of reality. It's time we came down out of the fleecy nimbus of romance and took a good look around.

According to Burch and Pendell, "Birth control can help clear away the last vestige of human slavery, and slavery in the basic foundation of life helps create slavery in all other activities of life." That's interesting.

If reducing man to the level of a brute is removing the last vestiges of slavery, then let us all pray for chains. For that is exactly what contraception leads to. Harsh words? Perhaps, but these are harsh facts. Let's face them.

The difference between a man and an animal is his mind and will. They are superior to the body; otherwise, we would be no better than animals. Strip us of our dignity by subordinating our minds and wills to our bodily urges and passions, and we might just as well run around on all fours.

Granted that self-control is not easy, it can be acquired by practise, and the grace of God. Since the faculty for reproduction is a God-

given one, it should not seem strange that the means to control it should also be God-given, and any abuse of this faculty must necessarily be a violation of a God-given principle.

For years sociologists have tried to determine if there is a natural law which governs the growth of populations. Opinions in the matter differ. The point is that they admit that there is such a thing as natural law. This is important, for out of that law springs the moral law which governs human actions. These actions, in turn, are good or bad insofar as they conform to the nature of man as created by God.

Man was not created to act like an animal. If he does, he breaks both the moral law and the natural law. Nor can man arbitrarily change the moral law, any more than he can the natural law. If the law of gravity were suspended for only an hour, chaos would result. Likewise the moral law cannot be altered, suspended, or violated with impunity. Yet, this is what birth-controllers are stupidly asking us to do.

The reason for this request is, mainly, social expediency. These are grounds on which even Hitler could have justified the horrors perpetuated by the Nazis on the peoples of Europe during World War II. But this is not the only reason. There are economic motives as well. The "almighty dollar" and a vaunted "standard of living" have been set up as ends in life,

rather than subordinated to their proper place as means to an end.

The American Institute of Judaism, on December 25, 1942, made this significant statement:

The failure of men to recognize the implications of the sovereignty of God and the sanctity of human life has resulted in moral disruption and worldwide devastation. Misreading the findings of the sciences, both physical and social, men have given their allegiance to false philosophies, spiritual and moral values have been divorced from human life and materialism has been made supreme in the affairs of men.

WARPED THINKING

Little wonder, then, that well-meaning theorists have allowed the pressure of social and economic problems to warp their thinking to such an extent that statements such as this are forthcoming: "Once a father and mother with limited means are burdened with a large family, what economic freedom do they have? And without economic freedom, 'political,' 'social,' and 'religious freedom' are little more than empty words."

But who ever said marriage was easy? Of course children may impose financial burdens, but that is just one of the serious aspects of marriage which must be considered *before the ceremony*. Marriage is not just a legal outlet for the sex urge.

Unfortunately, we Americans have been fed such a steady diet of moonlight, stardust and happy endings through the theater, radio, books and

magazines that we are unable to distinguish between love and romance. Love conquers all, perhaps; romance conquers nothing.

The nihilists do their work well. Not content with existing methods of contraception, they strive, under the cloak of medical research, to improve these methods. Present means are not simple enough for the uneducated, inexpensive enough for the poor, nor infallible enough for the selfish. Their goal is a pill, the size of an aspirin tablet, and about as expensive, which will render conception impossible while not injuring any organ of the body. Their market is not this country, or any group of countries, but the entire world.

These birth-control addicts are attempting to solve a problem by eliminating it. Often this is an apt method, but it is hardly a humane and intelligent one when the problem happens to be people. They seem to be unaware of what has gone before. They fail to consider what has happened to whole nations which have practised birth control in the past—not only the dim, distant past, but right here in the 20th century.

Before World War II, France led the world in the practice of birth-control. On the eve of this war, France's death-rate was greater than her birth-rate. In England, the pre-war birth-rate was so low that it was estimated that, if it continued to fall

at the same ratio, by the year 2000 the population of England and Wales would decline from 40 million to 17.6 million. So grave was the situation that Churchill and many others cried out that it was the patriotic duty of every English married couple to have five children—if England was to survive as a first-rate power in the world.

These are only two instances, but in every country of Western Europe and in the United States, the natural increase in population is declining, and will soon cease altogether. Following this, the population will rapidly decrease numerically.

Will this bring about any kind of Utopia in the United States? Far from it. Instead we will be faced with the problem of an aged and aging population. By 1980, 40 percent of the population will consist of people 45 to 64 years of age. Today, that group constitutes a little over 27 percent of our total population. Those 65 years of age and over will constitute 20 per cent of the voting population. According to Mr. Thompson, our problems then may be different, but they will be no less urgent.

Economically or socially, birth control is not the answer to the problem of the world's people. It drains a nation of its life's blood, which is its youth. It creates a land of fewer youngsters and more oldsters, a situation in which no nation can long exist.

The Religious Struggle in Yugoslavia

F. CAVALLI, S.J.

*Reprinted from the SWORD**

This article was translated from the French by Margot R. Adamson and appeared originally in LA CIVILTA CATTOLICA.

A GRIM awakening lies in wait for those who like to persuade themselves that there has been some real change of heart in the political outlook of Yugoslavia. There was no beating about the bush, for instance, in Marshal Tito's speech to a group of students on March 15 last:

... Our situation is indeed difficult. From the West comes a flood of *Petit-bourgeois* notions; while from the East there is a nightmare cloud of propaganda, seeking to impose the dead hand of that Soviet system which has, so to say, mummified the great revolutionary work of Lenin. Those who really desire to make what Marx and Engels taught and Lenin put into practice a living reality must walk warily with regard alike to the West and the East. Our Party, since the detachment from Russia, has sought the cooperation of the Western World in the one interest of building up Socialism and the position of our country. . . . In these relations with the West we have not deviated by one hair from the principles of Marx-Leninism. We have asked for loans . . . such as the Russians also might have obtained, had they acted with less stupidity. Up till now we have received in various forms nearly a billion dollars. You can easily perceive, comrades, what such help means to us; how enormously

it will assist our people in the aims to which they aspire, the industrialization of our country and the building up of Socialism. We did not ask for such help without serious consideration beforehand. We have surrendered not one inch of ground; have conceded nothing, internally or in foreign relations. . . .

If frank effrontery merits the praise given to frankness, this and other similar declarations claim high marks. Tito indeed has never put forth in words a claim for the hope of his conversion to Western ideals; it is useless to wait for other witness from his acts. Those not willingly blinded by their own desires or dreams, who do not wish to waste time in flattery or doubtful applause, will find not only that any signs of a democratic tendency in the order of things in Yugoslavia have up till now been frail indeed, but, more, how they dissolve into thin air in his avowed intentions.

This is particularly patent with regard to religious affairs. Certain recent hopeful-seeming items of news in that sphere, even if not in origin purely tendentious, are null and void when confronted with the character

* 129 Sloane St., London, S.W. 1, England, Sept.-Oct., 1952.

of the very protagonist of the imagined metamorphosis, the declared architect of a system inimical to all religion, echoed in noisy chorus by all the blare of his controlled press.

THE ATTACK DEVELOPS

It is with profound regret that once again, as only too often and for a number of years, we feel it our duty to write of attacks launched against the dearest and most sacred elements of a people's life. Not only is religion certainly not respected in Yugoslavia, even since the break with Russia, but in certain aspects the rigor of the attack has increased, despite the assistance and help obtained by the Government from the Western Powers.

We would offer surer witness than the hasty and superficial observations of certain journalists, or the more or less skillful declarations of some politicians. Those who have reported on conditions in Yugoslavia through rose-colored spectacles have stopped short at the outward and least significant sides of religious life. Content with their own power to move freely about the country, they have let slip the fact that they were never quit of the invisible, rigid circle of the police, or that it was no affair of chance, the meeting with some one of the numerous emissaries of the régime, or one of those very few people who today do not detest it. A stranger can never be certain that he has the key to the hearts of men and

women made taciturn by suspicion or dumb with terror. In Yugoslavia today a man is afraid of the sound of his own voice. Fear of spies, of the craftiness of the police, hedges round with reserve everything said to anyone not wholly in the speaker's confidence.

Nevertheless, we have not sought to rely on confessions or secret revelations, among other reasons for fear of the reprisals which would certainly be added to the pains of those who are already suffering so much. The chief source of information is the shameless blatancy with which the régime in power has set out its program, shaped its decrees, weighed its penalties, boasts of its successes without end in the press and on the radio.

THE MARXISM OF TITO

The Marxism of Tito and his collaborators is explicit and the theme of innumerable references. The Titoists claim frequently to exhibit the pure doctrine, where even Stalin and his Communists have deviated; and if indeed they have not "bettered the instruction" in all points, it is certainly not with regard to religion that they are behindhand. Witness a recent utterance of Marshal Tito's:

... Clearly the Soviets have rendered people frightened of Socialism . . . We, on the other hand, seek to advance towards Socialism in a way that is broadly human. Yet, sometimes or, more truly, too often, people do not understand, maybe because they are not able, maybe because they do not want

to, what is meant by revolutionary progress and the novelty of Socialist change . . . and there can be no individual liberty in our country for those who actively or howsoever work against them. The more obdurate the resistance of a few the severer will be measures to strike them down, for they are holding up and denying the whole community. . . . The laws of our country are a guarantee for individual liberty, but the law is alike the defender of our system of government and whosoever acts against the law must face and take the consequences. . . . (*Borba*, November 29-30, 1951).

A letter from the Central Committee of the Slovene Communist Party, signed not only by B. Kidric, the President of the Slovene Republic, but also by E. Kardelj, the Vice-President of the Federal Republic, a name well known in the West, speaks of the ideological battle of the working classes against the contemporary falsifiers of Marxism and "against the medieval obscurantism still surviving among the bourgeoisie and the peasants, fed by the people's religious feelings. . . ." (*Slovenski poročevalec*, February 9, 1952, and reproduced more or less in full by *Borba*, *Politika* and *Ljudska pravica*, the same day). Such professions of Marxism foretell clearly the fate reserved by the régime for human liberties, and above all, for any religious liberty.

EXAMPLES FROM THE YUGOSLAV PRESS

The struggle against religion recurs incessantly in the press, some-

times masked and prudently veiled, more often in full-throated assertion of the full force of doctrinaire materialism, echoing from one side of the country to the other.

Oslobodjenje, the organ of the Popular Front in Bosnia-Herzegovina, on January 29 and 30, let loose the first clamor of one of these habitual attacks, followed in the beginning of February by *Pobjeda* of Cettigné, organ of the Front in Montenegro; then, on the 8th and the 15th of the same month *Napred*, the weekly of the Croat Communist Party, joined in; on the 16th, *Ljudska pravica*, the Slovene Communist Party paper; and finally, in the beginning of March, *Nova Makedonia*, the organ of the Macedonian Front: a Marxist chorus echoed and sustained by *Knizevni novine* and *Trideset Dana* (Belgrade), by *Voce del popolo* (Fiume) and *Slobodna Dalmacija* (Spalato).

The choice of the papers we have cited was certainly no chance. Marxism might be given full tongue in papers almost wholly unknown outside Yugoslavia; thundering at the people's ears without waking the world's attention, at a moment when the West must be made to believe that any question of anti-religious activities was no more than a malign fabrication by the political busybodies of the Vatican. It is symptomatic how these various papers use almost identical phrases. "Religion," M. Kangrga declared in *Napred* (is-

sues of February 8 and 15) "is a fundamental attack on man." The true doctrine of Marxism, he continued, has been wrongly identified by some with atheism. This is superficial. Atheism "is no more than negative":

The real intention is far more profound. The theoretic solution of the religious problem is bound up with the social effort which, according to Marx, must radically cut away all forms of the *dehumanization* of man, the chief of which is religion. . . .

Religious organizations talk incessantly of "the other world," of "the true life of the beyond," of heaven, hell, paradise, etc., so turning the thoughts and the activity of their faithful from "this vale of tears," wherein, nevertheless, they manage to make themselves very comfortable. There is, indeed, no underlying contradiction in that, for all Churches are in essence political organizations, determined by their economic interests, and their teaching is only an ideological mask or facade concealing those interests. . . . The Church has never been anything but an ally of the ruling class . . . even when she has seemed to be opposed to them.

Then, quoting Marx's dictum about "the opium of the people," he continued:

The struggle of the proletariat must not waste time in concentrating on, be paralyzed by or reduced exclusively to any general attack on religion. Today we must undertake the battle against every kind of prejudice, mystery-mongering, backward conditions of mind, obscurantism, obstinacy and ignorance with regard to the true nature of religion, wheresoever they effect any area of social activity; just as we must keep

always before our eyes the need to fight against the supposed "consolations" and professional dues of Churches, whose social principles—as Marx says—preach every form of cowardice, self-contempt, humility, obedience, humiliation, in a word, the characteristic features of the ignorant herd. . . .

PLANS FOR ACTION

It is not a question only of words, but of plans for action. For quite a time now no Party gathering has concluded without some resolution similar to that reported in *Nova Macedonia* (March 4):

According to a resolution passed by the fifth plenary assembly of the Central Committee of the Macedonian Communist Party, in the matter of ideological formation the tasks before Party organizations in Macedonia are as follows: in the struggle for new social relations and the education of the working classes in the spirit of Socialism, we must not confine ourselves only to combating superstition. The effective result of the ideological influence brought to bear on the working class by our Party must mean that workers feel impelled to strip themselves of every and any form of religion and mystery-mongering. . . . Religious liberty is assured by our Constitution, but this does not imply that our Party ought not to conduct a systematic ideological campaign against religious influences with their train of prejudice and superstition. . . .

Such a campaign has been on foot and exercising its poisonous influence for some time now. Religion is the target of an unremitting attack; despised and mocked as irrational mystery-mongering; scorned as su-

perstition, denounced as obscurantist. It is a war to the knife against God. *Vjesnik* of December 28 last gave tongue to a violent attack against the Jesuit, Fr. M. Pasicek, because at the end of a sermon he had exhorted the congregation to renew their vow of fidelity to God. Such a vow, in the Communist paper, could only be directed "against popular authority and Socialism."

An arrogant materialism, which they do not accept and which they detest, may trample daily the dearest feelings of a whole nation: and meanwhile the press reiterates how liberty of conscience in Yugoslavia is guaranteed by the constitution and fully respected. It is a pity some foreigners seem incapable of grasping the gross and cruel mockery which allows a small group of atheists to torture a nation's soul, dragging what is most sacred to them in the mud, while those who are, in fact, the overwhelming majority may not have their children baptized, priests may not fulfill their functions and any public practice of religion courts the severities of a repression which daily grows more and more tyrannical.

Let no one think it is merely an attack on the Catholic Church for reasons which have little to do with religion. Today in Yugoslavia anti-religious hatred is less and less concealed, as it was before, by various pretexts. The assault is precisely at the intrinsic point, the irremediable

opposition between materialism and religion. The Catholic Church may be the target; the assault on the Orthodox and Mohammedans by the Communist régime is no less determined.

In the incessant and frenetic declarations which fill the press all over the country, the true and sinister significance of Marxist ideology is made clear: a doctrine which denies the idea of God and which seeks to erase any trace of it in the souls and minds of men.

VISITS FROM AMERICANS

And Marshal Tito, is he really unique in his ignorance of this campaign and its inspiration? He told a group of American journalists on March 11 that the press is free in Yugoslavia and wholly uncontrolled by the wishes of the Government.

The journalists might have asked Marshall Tito if indeed in some out-of-way corner of the country a Party conference could be held up to ridicule such as, on December 22, the *Vjesnik* turned on the ceremony of baptism; or a newspaper make game of one of his speeches, as *Politika* of Belgrade on December 18 jeered at the Holy Father's discourse to the Pontifical Academy on the existence of God: without his knowing and without consequences? Or, again, if any paper in Yugoslavia could print the name of Tito without a capital, as it is their way to deny to

the name of God that modest typographical homage?

A few days later, the Marshal, in the speech to the university students already quoted, spoke somewhat differently:

You see how religion is exploited by the enemies of Socialism as a weapon in their class-war against the new system. The religious question is not one to be solved only by administrative methods. The problem of stamping out religious inclinations calls for a long-term policy. It must be met by a persevering course of political and cultural education and of economic progress. Meanwhile we cannot permit the poisoning of the minds of the young under the pretext of religious ceremonies. . . .

Then, in terms which might seem taken from the religion which he wished to see destroyed, Tito spoke of "the new man" and of "the incessant conflict each must wage against himself" in order to become a true Communist. This, he said, was particularly important "considering the ease with which a new generation can be moulded"; and he stressed the necessity for such *re-education* rather than "recourse to administrative measures" (*Borba*, March 16, 1952).

SEPARATING THE YOUNG FROM THE CLERGY

In Marxist doctrine, the overthrow of religion depends first of all on the radical change and new conditioning of the economic system; but the use at the same time of every means for

influencing the mind must not be neglected. Hence there is nothing surprising in the way in which any Communist regime, while suppressing all forms of religious activity, is occupied particularly with the formation of the young. "Boys and girls," the letter already cited, signed by B. Kidric and E. Kardelj, goes on, "while at school must be permeated with the fundamental principle of Marxism and a basic knowledge of the new Socialist morality"; consequently, the young must be led "to understand on a basis of scientific reasoning the negative and reactionary influence of religion and all obscurantism" (*Vjesnik*, December 20, 1951).

This is no isolated expression of opinion; a complete severance between young people and the clergy is an essential part of the program.

Reactionary and Papist priests do not like the fact that the children are not educated in the schools in the spirit of superstition. Priests who are enemies of the people's government cannot teach, be it in schools or in their churches. . . . In our schools children are taught on the lines laid down by the discoveries of science and grow up in an atmosphere of moral superiority. . . . Catechism classes in our schools are an anachronism; wholly out of place. Personally I cannot see why these priests who wish to instill worn-out superstitions should be allowed to teach that catechism of theirs even in churches. For to propagate superstition is to brutalize the people . . . superstitious propaganda is no less criminal. . . . (*Ljudska pravica*, December 15, 1951).

Madrid's Social Institute

PETER JEROME

*Reprinted from THE SIGN**

"I CERTAINLY enjoyed your sermon, Father, especially when you spoke about the Church's stand on the problems facing us factory workers—but some of the fellows at the shop say that the Socialists and even the Commies have a better solution than the Church. They talk so convincingly and pile on so many facts and figures that we never know how to answer them. Maybe you could come down to the club next Saturday and give us a little talk to get us straightened out?"

How is a priest going to answer an invitation of this sort, which gives him the opportunity not only to reinforce the credo of the faithful, but also to beard the Marxists in their lair and perhaps even smoke out one or two who are not so far gone that they're beyond convincing? If the priest to whom the invitation is addressed is one of a small but growing number of graduates of Madrid's Leo XIII Social Institute, the answer is simple. He will accept the invitation with alacrity and go down to the club on Saturday, secure in the conviction that he's well prepared to ex-

pound Catholic doctrine on the social and economic problems every worker must face. And he also knows that no trouble-making comrade will be able to trip him up by hurling fine-sounding, rabble-rousing quotations from Marx, Lenin, or Stalin—because that priest will also be soundly grounded in the falsities preached by the Reds, and his training in modern public-speaking and propaganda techniques will enable him easily to checkmate and rout any left-wing attempt to take over the audience.

The Leo XIII Social Institute is the brainchild of the Most Reverend Angel Herrera, Bishop of Malaga in southern Spain. Bishop Herrera came to Malaga only five years ago, and the big problem he faced in his diocese, he then thought, was to rebuild the ancient Cathedral and restore the diocesan churches, for all, without exception, had been destroyed or badly damaged in the bloody, savage fighting of Spain's civil war. But Bishop Herrera is a most unusual man and, as he pored over architects' drawings, the problem that constantly recurred to him

* Monastery Pl., Union City, N. J., July, 1952.

was not how the stone and cement and glass of the churches could be put together again, but how men's minds could be healed in Spain so that never again would brother lash out at brother.

Back of the Spanish carnage, Bishop Herrera reasoned, were the Machiavellian tactics of the Stalinists, whose mendacious slogans and sham social panaceas had cajoled many workers into believing that Marxism, not Christianity, was the road to economic betterment, social harmony and family security.

PRIESTS STUDY MARXISM

But accompanying these thoughts, Bishop Herrera told me, when he received me at his Madrid office a few weeks ago, was the realization that "no priest can successfully fight the false social doctrines of the Reds unless he is fully and completely informed on that doctrine."

Then and there Bishop Herrera resolved to organize a training institute where young priests of his diocese could study Marxism side by side with the Church's own teachings, compare the two philosophies, and then go forth prepared to win the battle for men's souls by understanding their everyday material problems as well as their spiritual needs. That was in 1947; that same year the school opened in Malaga.

Certainly never before in Spain—and perhaps never before in the world

—were young priests so well prepared to nail Communist lies and answer Communist nonsense as those who streamed forth into the Diocese of Malaga from Bishop Herrera's school.

For instance, one priest made almost daily visits to a metal works employing almost a hundred men who were noted for their skepticism—to put it mildly—toward the Church, and their wholehearted acceptance of the Marxist creed. This priest was first treated with extreme coolness by the great majority of the Red workers, but his persistence, plus his ability to argue with the workers on their own ground and in their own terms, eventually won him a respectful hearing. His first step was to explain the inherent contradictions of Marxism, not by emotional appeals, but by marshalling an unassailable array of logical, almost mathematical, arguments against the Red creed.

At first the reaction of the metal workers was similar to Dr. Johnson's comparison of a woman's preaching to a dog's walking on its hind legs, "you are surprised to find it done at all." The workers were amazed to discover that priests were as well grounded in Marxism as the most fanatically convinced comrade and yet rejected its contentions absolutely. Once these workers had their eyes opened to the fact that Marxism is not the answer to their family and personal problems, Bishop Herrera's

young priest was able to secure a fair hearing for the social and economic philosophy developed by the Popes and the other great Catholic thinkers through the centuries. As so often happens when these Church doctrines are studied by an unprejudiced audience, they were enthusiastically received.

FAME OF SCHOOL SPREADS

Deeds like this—and similar ones which were a matter of almost daily occurrence in Malaga—spread the fame of Bishop Herrera's school until one day news of it reached the Holy Father in Rome. Like Bishop Herrera, he too is a man of action. The Bishop was called to the Vatican, where it was suggested to him that the work of his Institute had proved so beneficial for a single diocese that its scope should be expanded to enable it to perform a similar function for all of Spain.

The necessary clearances were obtained from the Bishop of Madrid, and Bishop Herrera's Institute was transferred to the capital city, where it opened its doors to priests from every diocese in Spain. However, Madrid was not a new scene of action for Bishop Herrera. This remarkable man had pursued two highly successful secular careers in Madrid before he heard and answered the call to devote himself to God's Church.

As a young man, Angel Herrera was one of Madrid's most successful

lawyers, enjoying a large and lucrative law practice, but he soon found that the law did not give him as much opportunity as he sought for social and public service to the people of Spain. The busy young lawyer began to devote more and more time to the lay apostolate. He was one of the organizers and the first head of the Spanish Catholic Action. Similarly, he organized and presided over the destinies of the Society of Spanish Catholic Propagandists, a most unusual but nevertheless typically Spanish lay institution. Its object is to encourage the appointment of devout and practising Catholics to posts in government and public institutions.

But perhaps the best known monument to Bishop Herrera's early lay career is that unique privately owned publishing firm, *La Editorial Catolica*. From the office of this firm at 4 Alfonse XI St., in Madrid, there are published six daily newspapers and a weekly and monthly magazine. In addition, *La Editorial Catolica* maintains a book-publishing subsidiary which produces a host of Spanish classics as well as the best of Spain's current hard-covered literature. Every publication of this unusual house—from the biggest jewel in its diadem, the Madrid daily, *Ya*, to its popular series of illustrated children's books—conforms in every paragraph to the teachings of the Church.

Until 1936, when the Spanish Civil War began and Madrid was held by

the Reds, *La Editorial Catolica's* leading paper was *El Debate*, considered by many to be the world's most authoritative Catholic daily, both in view of its enormous circulation and in consideration of its dignified and thorough presentation of the news. *El Debate* was a casualty of the Civil War, but its place when the war was over was taken by *Ya*.

The story behind Bishop Herrera's founding of *El Debate* is particularly interesting to Americans because, the Bishop told me, his model in planning the newspaper was the American press.

STUDIED AMERICAN NEWSPAPER METHODS

From among his young journalistic acquaintances he chose three men of exceptional promise and sent them to the United States to study American newspaper methods at first hand. One of these young men worked on American newspapers for two years as a reporter and editor. The second spent a similar period of apprenticeship in the business and advertising departments of several leading American dailies, while the third attended the Pulitzer School of Journalism at Columbia University. When these three men returned to Spain, they became Angel Herrera's collaborators in organizing *El Debate*. But in order to have a constant flow of trained young Spanish newspapermen, Msgr. Herrera went even further and drew upon

the experiences of his emissaries to organize Spain's first school of journalism.

In 1936, Angel Herrera celebrated his fiftieth birthday amidst tributes from all over the world for his many contributions in the field of public service for his Church and his people. As he sat in his office and watched the smooth functioning of his great publishing business and of the social welfare and charitable organizations he had founded, Angel Herrera felt satisfied that his work was done and that he could now obey the dictates of his heart and his conscience and devote himself exclusively to the service of God. He called in his associates, gave his final instructions and turned over to them the management of his huge enterprises. Then this energetic man of affairs, who had reached an age when most men begin to look forward to the comforts of retirement and a place by the fire-side, entered the theological seminary at Fribourg, Switzerland, to study for the priesthood. He had already prepared himself so well in the basic studies that only four years later his greatest wish was granted and he was ordained a priest.

PARISH PRIEST

When Father Herrera returned to Madrid, Spain was emerging from the chaos of the Civil War. Many of the principal governmental and Church institutions which were then

reorganizing laid claim to the services of this man of action turned priest. But he insisted that he wanted to serve the people of Spain in the simple role of parish priest. His wish was respected and he was sent to a fishing village on the northern coast of Spain, where for seven years he served the devout, hard-working inhabitants.

FOUNDER OF INSTITUTE IS APPOINTED BISHOP

If Father Herrera had his way, he might still be in that small fishing village today, but by 1947 the Church found it impossible to spare this superb organizer and administrator any longer and he was called by the Vatican to another field and a higher task. He was appointed Bishop of the ancient diocese of Malaga by Pope Pius XII.

Today Bishop Herrera, full of vigor and with the energy of a much younger man blazing from his startlingly youthful eyes and belying his sixty-six years, follows a schedule of work which few of his contemporaries can emulate. Besides performing his diocesan and preaching duties in Malaga, almost every week he undertakes the long journey to Madrid to supervise the multitudinous details of the Leo XIII Social Institute which, now that it has opened its doors in Madrid, is host to hundreds of young priests from all over Spain and also from almost every country in South

and Central America and Western Europe. Even the far-off Asiatic countries of India, China and Malaya are represented.

Two courses are offered to these young priests. There is a two-year course which prepares those who will go into parish work when they leave the school, and there is a more detailed four-year course, leading to a degree in political science for priests who expect to make a career of teaching or writing.

Proof that Bishop Herrera has not forgotten his newspaper days can be seen by examining the Institute's curricula. Several of the required courses are devoted to modern newspaper, magazine and radio production methods. In these courses the emphasis is placed on demonstrating to the priests the best techniques to use to convey to the general public the knowledge they have gained in their other courses. Public speaking, both to live audiences and over the radio, is another required study in this section of the Institute.

While the Institute places great importance on the teachings of Karl Marx and the other leading Socialist and Communist political philosophers, including Lenin and Stalin, and on the social and economic doctrines of the Church, it does not neglect the work of the world's other great political philosophers from Aristotle and Plato right up to the present. A typical student schedule

for the first year includes such courses as the study of Papal social doctrines, an introduction to Catholic social science, the history of the social structure of Spanish society, the problems of Spanish labor, the problems of Spanish finance, general statistical methods, and the theory of economics. In addition, the student is required to attend occasional lectures by Spanish and foreign experts in specialized fields.

But that is far from all the work of a student at the Leo XIII Institute. Since the principal literature in the social, political and economic fields has been written in English, Bishop Herrera insists that his students either know our language when they matriculate or else study it while taking the course.

And never fear that a primary duty of all priests, that of preaching the Word of God, is neglected. As the Bishop put it, smilingly: "It would be wrong of us to change good priests into bad sociologists. Our students must remain priests. Therefore we insist that they keep up with their preaching duties and continue their theological studies while they attend the Institute."

Nor does Bishop Herrera confine

his services to Spain in the fight against Communism. He has recently returned to his homeland from a short trip to Mexico where, at the invitation of the Mexican ecclesiastical authorities, he helped to organize a similar institute for the priests of our southern neighbor country. Toward the end of this year he expects to travel on the same errand to several of the countries of Central America. But this modest man disclaims his own important role by saying: "Wherever I go, I go as a student and an observer, not as a teacher. If, however, what I have learned in Spain can be of service to the Church in other parts of the world, I'll always be happy to share my knowledge and experience."

When Bishop Herrera was in Mexico he was told that members of the American hierarchy were deeply interested in his work at the Institute. The Bishop plans to travel to the United States in early 1953 to study the methods of the American Church in education and social welfare. While he is visiting our country he will be very glad, he told me, to discuss the organization and accomplishments of the Leo XIII Institute with interested prelates of the American hierarchy.



We must stop depreciating our verbal currency by calling everything we don't like Socialistic or Communistic.—*Robert Wilson, Chairman of the Board, Standard Oil of Indiana.*

Editorials

Undermining Democracy

"TO IMPLY that separation of Church and State means the separation of religion and society is to misunderstand the intent of the Founding Fathers," writes Dr. Raymond A. Whitney, Jr., of Drew University, Madison, N. J., in *School and Society*, Oct. 25.

Even James Madison, in *Memorial and Remonstrance*, his defense of "separation," expresses the firm belief that, before "any man can be considered as a member of civil society, he must be considered a subject of the Governor of the universe."

With but few exceptions, Dr. Whitney points out, the early presidents of the State-supported colleges and universities were clergymen, and religion played an important part in the schools that they directed. President William Falwell of the University of Minnesota, in his inaugural address, Dec. 22, 1869, expressed the belief that to "ignore Christ" is to "ignore history and to banish literature." He declared that the university must not be un-Christian.

The Founding Fathers set up separation of Church and State, Dr. Whitney asserts, lest one particular Church try to dominate, but such

concern did not rise from an attitude of indifference to religion. Forty-two of the 48 State constitutions contain some expression of faith in God, and most State university charters reaffirm such belief.

The First Amendment, says Dr. Whitney, was intended to ban an Established Church. Courts and legislatures have interpreted it in such a way, however, as to cause what amounts to almost a virtual exclusion of religion from the public schools.

As religion lost ground in universities, the "worship" of science arose, and in philosophy new emphasis was placed on naturalism, a denial of a supernatural world above the realm of the senses. The result was a "secularistic spirit that began to look upon the principle of separation of Church and State, not as a device to protect and preserve religion, but rather as a means of diminishing its influence." In higher education it developed into a spirit of indifference hiding under the cloak of tolerance and neutral objectivity.

"Within recent years," concludes Dr. Whitney, "it has become apparent that this neglect of religion has had serious consequences for democracy. Democracy rests upon the assumption that, because each indi-

vidual citizen is a moral man truly grounded in the art of self-discipline, there is little need for the imposition of governmental restraint upon him." Since moral order is based upon religious faith in God who has established physical and spiritual laws, "it inevitably follows that the destruction of this belief results in morality's being regarded as a relative matter." In a democracy there are then but two possible results, either anarchy or regimentation by force.—THE REGISTERS, Denver, Colo., Nov. 23, 1952.

In Pursuit of Wisdom

LIKE so many other good words, the word *humanist* has fallen on hard days. There are few words which should suggest a pleasanter connotation to men than this one and indeed few with a more impressive history, but "we are a nation of word-killers; hero, veteran, tragedy—watch the great words go down!"

Unfortunately, along with the words, ideas go down too and those who call themselves humanists today treat it as a restricting concept limiting consideration to man and the material universe from which, in their estimates, he sprang. Earlier centuries saw the same title as a broadening one, and to appreciate how broad we need only mention the names of men like Thomas More and Desiderius Erasmus. The possibilities of true humanism can be imagined from an

estimate of the deep and tolerant learning which marked the minds of those extraordinary men.

The humanists of our day have just concluded an international conference which accomplished, as they themselves admitted, very little. It did manage however to show the world how hopelessly sectarian are the various groups of humanists and how cramping are their individual and petty dogmatisms. The flight from dogma has ended in the most stifling of dogmas—the paralyzing truth that there is no truth; it is like a man who, fleeing wildly from the rain, falls into the river.

Humanism, like so many other "isms," makes sense only when seen in the larger picture of which it is a part. To be a true humanist you have to understand humanity, which is to say that you have to know more about man than can be found under Julian Huxley's microscope. The great Christian humanists had here an immense advantage over the puny modern ones because they knew not so much *how* man worked but *why*. Not even a machine makes sense unless we know its purpose; the most intricate combination of engineering devices can be analyzed and even made to function by a competent scientist but if he cannot discover *why* it operates, if he does not know its purpose, the most important thing about it has eluded him.

Pitifully, many of the best in-

formed minds of our day are like the engineer who has come upon this vast machine which is our world, whose complexities he has mastered, but whose purpose is incomprehensible to him. The point is, simply said, that men have never been so learned on so many subjects as in our time, but they have lost the pattern which explains the world's functioning. Erasmus or More would have said that our world was in need of *wisdom*, the virtue which puts order into learning. Along these lines we can still find, even for our day, a true humanism. — THE PILOT, *Boston, Mass.*, Aug. 30, 1952.

Coercion and Catholic Schools

SUCH critics of religious schools as President Conant of Harvard and "Protestants and Other Americans United for Separation of Church and State" seem to believe that these schools are imposed on the people by arbitrary Church authorities.

As a matter of fact, the Catholic Church is not now and never has been able to provide schools fast enough to meet the demand. Parents know that the education of their children is primarily their right and duty, and that a primary requirement of such education is the formation of character. They know that the school has only delegated authority from the parents, and that it has the same re-

sponsibility as the parent in the formation of character.

They know further that, as Washington stressed in his Farewell Address, there is no rational foundation for abiding morality without religion.

Therefore an education which fails to inculcate morality or which seeks to do so by means other than religion cannot meet the requirements of Catholic parents. Hence their demand for Catholic schools.

That this is not a Catholic attitude alone is demonstrated by the numerous non-Catholic religious schools in the United States. It is indicated further by the great number of Protestant and Jewish parents who wish to send their children to Catholic schools, and whose applications must in most cases be refused because of lack of room.

Although accommodations for students in Catholic elementary schools have increased from 1,537,644 to 2,776,857 in 35 years and the schools now total 8,389, a 50 per-cent increase in the same period, the inability of Catholic schools to accommodate all the children applying is a common complaint. If there were no law of the Church requiring Catholics to send their children to Catholic schools wherever it is at all possible, our Catholic people would plead for them, as they do now where it has not been possible to erect them. Yet the fallacy or prevarication that Catholic schools are imposed on Catholics is

still being worked—and overworked.
—THE CATHOLIC NEWS, *New York*,
N. Y., June 28, 1952.

Dean of Canterbury

THE strange case of the Dean of Canterbury is full of morals and it is hardly surprising that the justifiable indignation felt by so many people should have found expression in rather confused sentiments.

There are two clear questions raised.

One concerns the conduct of Dr. Hewlett Johnson in his capacity as a citizen. Here we think it is a sound enough judgment that he is a public nuisance rather than a public danger.

The position of those who sustain the cause of the forces against which we and other members of the United Nations are fighting is rather difficult to define.

People more influential than the Dean of Canterbury have been committing acts which would be definitely treasonable if the country were clearly at war.

Apart from this, certain matters were published when General Ridgway came to London which constituted an incitement to public disorder, accompanied by libelous references to the General.

The public disorder, in fact, occurred and was punished by the courts and there is no doubt about the liability of those issuing the state-

ments to be prosecuted for criminal libel.

We do not suppose many members of the Church of England are satisfied with the present relations between the Establishment and the State, though it would be found impossible to reach agreement on an amendment.

The present legislation goes as far as is practicable in combining a measure of autonomy with the special privileges attached to the Establishment.

The difficulty in this case does not arise from the relations between the Church of England and the State. It is due to the contradictory character of the Anglican Church.

When modern churchmen can sweep aside, not only the views of all the Church Councils, but the recorded words of Our Lord Himself, it is clear that any indictment for heresy would be far too delicate an undertaking.

There remains the question of misconduct.

It is a pity that so many people should talk as though the controversy were concerned with matters of opinion. What the Dean has done is to make the most outrageous personal allegations against fellow-Christians without taking the trouble to analyze any of the so-called evidence on which they are based.—THE UNIVERSE, *London, England*, July 18, 1952.

Documentation

On Wealth and Poverty

POPE PIUS XII

*Letter addressed to the Semaine Sociale held at Dijon, France,
July 22-27, 1952.*

IN ACCORDANCE with the tradition of studying the basic economic and social themes in your annual sessions, the 39th Social Week, which will convene shortly at Dijon, has decided to tackle one of the problems on which, without any doubt, social and international peace depend today. The contrast between wealth and poverty, which is intolerable to the Christian conscience, is brought home to you most strongly by the picture of present conditions in the world. You propose to find some remedy for it through the increase and better distribution of national income.

The question is not new. Our immediate predecessor, repeating the teachings of Leo XIII, wrote in the year 1931: "To each, therefore, must be given his own share of goods, and the distribution of created goods, which, as every discerning person knows, is laboring today under the gravest evils due to the huge disparity between the few exceedingly rich and the unnumbered propertyless, must be effectively called back to and brought into conformity with the norms of the common good, that is, social justice." (*Quadragesimo Anno*, N. 58.)

This consideration led Pius XI to urge all responsible men to try their utmost toward bringing it about that the riches which have been created in such abundance in our period of industrialism be more equitably distributed. We can most gladly recognize that, for some decades, persevering efforts and progress in social legislation have lessened the difference between social conditions—sometimes to a very notable degree. However, since the war this problem has become ever more acute. It now forces itself upon us on a worldwide scale, where the contrasts are still striking. The problem is further aggravated by the new yearnings which have awakened in the minds of the masses a more vivid realization of the inequalities existing between peoples, between classes and even between members of the same social class.

We ourselves have, on several recent occasions, (for example in Our discourse of Nov. 2, 1950 and of March 8, 1952), deplored the intolerable increase in luxury spending and in superfluous and unreasonable expenditures, which contrast sharply with the misery of so many people, be they in the ranks of the urban or rural proletariat, or among those little people

who are usually called the "economically weak." "The goal toward which you can and must aim," today just as much as yesterday, "is a more equitable distribution of wealth. This is and remains a basic point of the program envisaged by Catholic social doctrine" (Discourse on Sept. 7, 1947, to members of Italian Catholic Action).

For this reason, one can only encourage the Social Week of Dijon to face realistically a problem of such gravity and to examine, on the economic and social, as well as national and international levels those solutions which may be considered possible and prudent in the light of the doctrine of the Church. The Social Week, meeting in this ancient university city, will undertake this task with the cooperation of recognized authorities and it will not lack prudent counsel from the Shepherd of the diocese which has welcomed this meeting.

WARNINGS OF SCRIPTURE

In approaching this question of wealth and poverty, can one fail to recall the distinct warnings of Scripture regarding those who possess earthly riches and are so easily tempted to take delight in them and to abuse them? The entire Gospel urges men to detachment as a condition for salvation. The follower of Jesus learns from the Gospel to consider worldly goods as being in the service of the life of the spirit and of a higher perfection. There can be no worse misery for man than that of placing his hopes in the possession of such perishable goods: "With what difficulty will they who have riches enter the kingdom of God. . . . Blessed are you poor, for yours is the kingdom of God. . . . But woe to you rich! for you are now having your comfort" (Luke 18: 24, and Luke 6: 20, 24).

What can we say, then, of those rich oppressors against whom St. James thundered forth his solemn warnings: "Behold, the wages of the laborers who reaped your fields, which has been kept back by you unjustly, cry out; and their cry has entered into the ears of the Lord of Hosts" (St. James, 5: 4).

Such teachings of the Gospel raise the discussions to a distinctly higher level.

Whatever be the proper object of his thought, the Catholic thinker enjoys complete spiritual liberty with regard to the prestige given by riches—both those actually possessed, and those which are longed for. The Catholic thinker professes his love for Christian poverty; he professes that respect and service for the poor which honors Jesus Christ. He guards himself against the seductions of an unreal equalitarianism, but at the same time, heeding the counsel of St. James, he takes care never to show partiality toward persons because of their wealth (see James 2: 1). Nor does he forget that, in the Christian view of a society where wealth is better distributed, there will always be a place still for renunciation and suffering. They are an inevitable but fruitful heritage, which a materialistic conception of life, or the illusion of a perfect justice during this earthly pilgrimage, would seek vainly, indeed, to remove from the human scene.

Finally, considering the vast number of poverty-stricken whose distress

cries to heaven, the pressing appeal of St. John points out his duty to the Catholic thinker: "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him? . . . Let us not love in word, neither with the tongue, but in deed and in truth (1 St. John, 3: 17-18).

How, then, in this world of ours, can we introduce this effective and efficacious charity into the economic and social order? How, in the first place, can we translate it into terms of justice, because, in order to be genuinely true, charity must always take into account the justice which must be established and must never satisfy itself with palliating the disorders and deficiencies of an unjust situation.

DISTRIBUTION OF GOODS

The purpose of the economic and social organism, as we must recall, is to obtain for its members and their families all the goods that the resources of nature and of industry, as well as a social organization of economic life, are capable of obtaining for them. As the encyclical *Quadragesimo Anno* states: "These goods ought, indeed, to be enough both to meet the demands of necessity and decent comfort and to advance people to that happier and fuller condition of life which, when it is wisely cared for, is not only no hindrance to virtue but helps it greatly" (N. 75).

If it is true that the best and most natural means of satisfying this obligation is to increase available goods through a healthy development of production, it is still necessary, in pursuing this effort, to have care to distribute justly the fruit of the labor of all. "If such a just distribution of goods were not realized or were only imperfectly assured, the genuine aim of the national economy would not have been realized, since however great the abundance of available goods might be, if the people are not allowed to share in them, they would still be not rich but poor" (Radio Message, June 1, 1941).

This basic distribution is originally and normally brought about by virtue of the continuous dynamism of the social economic process of which we have spoken, and this is for a great many men the source of their wages as recompense for their work. But we must not overlook that, from the point of view of the national economy, these wages correspond to the income of the worker. Managers of industry and workers are here co-operators in a common task; both of them are called upon to derive their livelihood from the actual and total income of the economy. Looked at from this point of view, their mutual relations do not in any way imply that the one should merely serve the other. In Our discourse of May 7, 1949, We said: "To receive a return for one's own work is a prerogative flowing from the personal dignity of everyone who, in one way or another, . . . contributes effectively to the output of the national economy."

But seeing that all are "eating at the same table," so to speak, it would seem just that—while respecting differences in functions and responsibilities—the share given to each should conform to a common dignity which they have as men; and that, in particular, these shares should permit a

greater number of persons to attain the independence and security which come from possession of private property, and to participate with their families in the spiritual and cultural goods to which earthly goods are ordered.

Furthermore, if both employers and workers have a common interest in the healthy prosperity of the national economy, why should it not be legitimate to give to the workers a just share of responsibility in the organization and development of that economy? This remark, which We made in Our address of May 7, 1949, is all the more opportune now when, under the difficulties, insecurities and joint liabilities which mark the present time, a country must sometimes make economic decisions which will affect the whole future of the national community and often even the future of the whole family of nations.

These few reflections suffice to show the difficulty involved in a sound distribution. To meet the demands of social life, this distribution cannot be left to the free play of blind economic forces, but must be faced on the level of the national economy, because it is from there that one gets a clear view of the end to be pursued in the service of the common temporal good. Whoever considers the problem in this manner is led to further reflections concerning the normal, even though restricted, functions which belong to the state in these matters.

FUNCTION OF THE STATE

First of all, the duty of increasing production and of adjusting it wisely to the needs and the dignity of man brings to the fore the question of how the economy should be ordered in the field of production. Now, although the public authorities should not substitute their oppressive omnipotence for the legitimate independence of private initiatives, these authorities have, in this matter, an undeniable function of coordination, which is made even more necessary by the confusion of present conditions, especially social conditions. Specifically, without the cooperation of the public authorities it is not possible to formulate an integral economic policy which would promote active cooperation on the part of all and an increase of industrial production—direct source of national income. If we think of the great riches lying dormant, or squandered in useless spending, which if put into circulation could contribute through judicious and profitable use to the welfare of so many families, is it not a service to the common good to contribute opportunely to a rebirth of confidence, to stimulate credit, to check egoism and promote in this way a better balance of economic life?

It also devolves on the state to see to it that the very poor are not unjustly exploited. On this point, the teaching of Our predecessors is very explicit: in the protection of private rights the authorities should give special attention to the claims of the weak and the needy. "The nation of the rich, as it were," as Leo XIII observed, "is guarded by its own defenses, and is in less need of governmental protection, whereas the suffering multitude, without the means to protect itself, relies especially on the protection of the state" (*Quadragesimo Anno*, citing *Rerum Novarum*, N. 25).

It is for this reason that, in the face of the increased insecurity affecting many families, whose precarious condition endangers their material, cultural and spiritual interests, some institutions have endeavored for several years to correct the most flagrant evils caused by an over-mechanical distribution of the national income. While leaving due liberty to private factors operating in economic life, these institutions, remaining themselves adequately independent of the political power, can become for the low-income group and the poor of every class an indispensable remedy for evils caused by economic or monetary disorder. However, the various forms and methods of such institutions should be studied with great care, and one could not possibly commit oneself unreservedly to a plan wherein policies of excessive taxation might endanger the rights of private property and where abuses of collective security could weaken the rights of the person and the family.

So the Church, holding a position midway between the errors of liberalism and statism, invites you to carry on your investigations along the lines that she has many times pointed out for you. "The great misery of the social order," as We said recently, "is that it is neither deeply Christian nor really human, but solely technical and economic. It is not built on what should be its real basis and the solid foundation of its unity—the common character which men possess by their nature and by being sons of God through the grace of divine adoption" (Discourse of Jan. 31, 1952, to the Italian Catholic Association of Employers).

May the labors of this Social Week cast clear light on this group of highly important problems. May God protect the wealthy from the spiritual dangers which accompany riches, and guard the proletarians against the inhuman trials of want. May He attract both to the evangelical spirit of poverty and of service and allow all to carry out, under better balanced conditions in economic and social life, the one necessary work, that of salvation. With this hope, and from a father's heart, We pray that your forthcoming sessions may be blessed with an abundance of divine graces, and We grant to all the teachers and the students of this assembly Our Apostolic Blessing.

To Austrian Catholics

POPE PIUS XII

Radio address of His Holiness to a national convention of Austrian Catholics in Vienna, September 14, 1952.

WE GLADLY fulfill the wish of your pastors, Our venerable brothers, inviting Us to address your Katholikentag, the first since 1933, and give it Our blessing.

The years which have passed since that date have continued the course of the fateful events which began with the first World War and shook your existence as a nation and as a state to its deepest foundations, in unimagi-

nable upheavals and catastrophies—events which subjected your country to most dangerous political, economic and cultural tensions. Their termination in a happy solution can as yet not be foreseen, and for the present can only be humbly left to the merciful provision of Divine Providence.

Placed in such a position, you assigned to your rally of Catholic forces an unmistakable goal: it was to be a signal for the reawakening and revival of religious life among the Austrian people.

In doing this you have planned in a right manner. For even if your freedom of action in other fields is still largely frustrated and shackled—contrary to the dignity and rights of your nation—here, in the field of religious renewal, you can always unfold your powers. And by bringing about this renewal, you shall give your country values which it will need under all circumstances, whatever the future may bring.

Your beautiful Fatherland, beloved sons and daughters, is strewn with precious forms of expression: buildings, statues, paintings, which symbolize the full richness of Catholic religious and cultural traditions, which have been gathered by the faith of many centuries and which occupy a place of honor in the temple of history and art. However, what, above all, matters today is this: see to it that these forms preserve their inner meaning, that they do not some day become a death mask but always remain the face and figure of a living organism full of inner warmth and overflowing strength.

APPEALS TO YOUTH

We therefore appeal to you and especially to your youth: seek to grasp your Catholic faith with new clarity, deeply and with full conviction! Do all you can to make it ever more a reality, in prayer and in inner union with Christ, source of all grace, in your innermost thinking and willing, in your personal actions, in your family life, in your public life and activity.

Note well that what We are saying to you applies not only to the great industrial centers and the multitudes toiling therein. It is equally valid for the rural areas and peoples, up to the most remote mountain hamlet.

In guarding your faith you must insist that the Catholic school be assured and preserved for your children. For what good is Catholic education at home if the schools undo what the home has carefully built up. From painful experience which the Church has repeatedly encountered everywhere and is still encountering, she must insist here to the last on the rights of her faithful. She exhorts you, too, to claim your rights to the utmost.

SANCTITY OF MARRIAGE

In the care of your faith you must uphold the sanctity of marriage. Let the nuptial ceremony be always sacred to you. A Catholic can enter a true marriage only with the blessing of the Church and not through a purely civil ceremony. If "the will of the people" has any meaning in the life of the state, you must insist that on this point the wishes of the overwhelming majority of your nation be taken into account.

Preserve the sanctity of married life. Let yourself be guided by what Our predecessor of blessed memory, Pius XI, wrote in his encyclical on marriage,

and by what We Ourselves said last fall in a discourse on the moral requirements of married life, in which We took into account present-day conditions as much as possible. You know, beloved sons and daughters, that in this respect the most elementary concern for the existence and future of your nation corresponds with the requirements of natural law and of the Church.

Uphold the sanctity of family life. Sacred to you parents must be the Christian upbringing of your children. Sacred to you children must be the Fourth Commandment—respectful obedience to your parents. Sacred to you all must be family prayer and the Christian Sunday. It should and must remain the Lord's Day, the day of spiritual and physical rest, the day of the family. With its heart-warming atmosphere of peace and joy, the Christian Sunday can still offset, given good will, the separatist tendencies which daily work imparts to the unity of the family. Make a common front against the threat of Sunday secularization and family disruption, which arises from an almost pagan glorification of physical culture and pleasure.

CATHOLIC SOCIAL TEACHING

As in other countries, in your country, too, far-reaching housing projects are under way. Do your best to assure that their planning and execution are in accord with the will of God concerning marriage and the family.

We cannot address the Catholics of Vienna and all Austria without touching upon the social question, for Vienna has always been one of the focal points of Catholic social action. We therefore gladly dedicate a word of grateful remembrance to all those among you who, ever since the time when this question cried for a solution, have contributed to the development of Catholic social teaching through study and practical action.

Today the Church looks back upon the first phase of modern social controversy. At its center stood the problem of the workingman: the distress of the proletariat and the task of lifting this class of society, exposed defenselessly to the caprices of economic ups-and-downs, to a status of dignity equal to that enjoyed by the other classes, and of endowing it with clearly defined rights. This task has been solved—at any rate in its essentials—and the Catholic world has honestly and effectively contributed to its solution. Even if in certain groups of countries the realization of this problem and action came very late at the eleventh hour, the social principles and directives stated by the successors of St. Peter during the past sixty years have, on the whole, become the common property of Catholic thought and action.

TWO TASKS

If the signs of the times are not misleading, the questions and task coming to the fore in the second phase of the social dispute, which we have probably already entered, are of a different nature. We shall now point out two of them:

The overcoming of the class struggle through an organic coordination of employer and employe, for class struggle can never be a goal of Catholic social ethics. The Church is always aware of its duties toward all classes and layers of the people.

In the second place, the protection of the individual and of the family against the vortex which threatens to draw them into an all-embracing socialization, at the end of which looms the very real nightmare of "Leviathan." The Church will conduct this fight to the utmost, because the highest things are at stake: human dignity and the salvation of the soul.

It is for this reason that Catholic social teaching, besides other things, so emphatically champions the right of the individual to own property. Herein also lie the deeper motives why the pontiffs of the social encyclicals, and also *We Ourselves*, have declined to deduce, directly or indirectly, from the labor contract the right of the employe to participate in the ownership of the operating capital, and its corollary, the right of the worker to participate in decisions concerning operations of the plant (*Mitbestimmung*). This had to be denied because behind this question there stands that greater problem—the right of the individual and of the family to own property, which stems immediately from the human person. It is a right of personal dignity; a right, to be sure, accompanied by social obligations; a right, however, not merely a social function.

We feel compelled to exhort you and all other Catholics anew, to hue to the clearly defined line of Catholic social teaching from the very beginning of the new dispute, without deviating to the right or to the left. A deviation from that line, even if only by a few degrees, may at first seem inconsequential. In the long run, however, it would lead dangerously astray from the right path and bring fateful consequences. Calm thinking, self-control, steadfastness in the face of temptations from either extreme must, then, be a watchword of the hour.

That is what *We* wish to say to you on the occasion of this *Katholikentag*.

We know, beloved sons and daughters, the deep concern and fears which afflict you as members of your nation and state and equally as members of the Catholic Church. We are aware of your steadfastness throughout the dark years of uncertainty, when the future was veiled, as well as of your firm determination to have positive hope and to help with reconstruction. Your cares and hopes are also *Our* cares and hopes and *We* shall not tire of presenting them to Divine Omnipotence and Love in Mass and in prayers.

In this hour *We* believe that *We* can do nothing better than commend you, on *Our* part, too, to the Holy Mother of Austria, who, at the shrine of Maria Zell, has proved herself a source of protection and succor for your people, a mother full of good counsel and the intermediary of the omnipotent power of her Divine Son in many a difficult situation. Confide to her your fate, but above all confide in her your determination to a new, holy life. Then you have nothing to fear; then you may hope confidently.

May Mary keep her maidenly and motherly hand over you and may the grace and love of her Son, *Our* Lord and Saviour Jesus Christ, God, most praised in eternity, flow into you in abundance. In pledge of this *We* impart to *Our* Legate, to your bishops and priests, to you all, beloved sons and daughters, as well as to your entire nation and country, *Our* Apostolic Blessing.

To the Social Week of Canada

MSGR. GIOVANNI B. MONTINI

Substitute Vatican Secretary of State

This letter was read at the opening of the Social Week at St. John, Quebec, September 25-28, 1952.

THE subject to be studied this year by the Social Week in Saint-Jean de Quebec, under the distinguished patronage of His Excellency, Msgr. Forget and his Coadjutor, His Excellency, Msgr. Coderre, is a pressing matter. It is also a matter of a particularly delicate nature.

You intend to study the various aspects of social security in the light of papal teachings. In a world still upset by two wars of extermination, in which minds as well as institutions are far from having recovered their equilibrium, social security is a policy that cannot be too highly praised for the generous inspiration that suggested it. The Holy Father himself has recognized this in his exhortation, *Menti Nostrae*.¹ But it is a program whose application requires special prudence.

Most assuredly the virtue of justice cannot be strictly satisfied, especially in present economic conditions, by the two irreplaceable means of work and thrift, by which a man should provide for his support and his future. A just complement is given him in what we call social security. Through this plan the worker and his family find legitimate security against the risks and hazards which too often lie in wait for them under the names of illness, unemployment and old age, and before which their resources are, in general, insufficient. But who, on the contrary, does not see the dangers of a doctrinal and practical nature which a hasty and misunderstood application of so desirable a policy would involve?

More than once the Holy Father has warned the working-class world against departures from sound paths in undertakings which are excellent in principle but which should be put in their place in respect to the whole of a problem, lest other interests worthy of respect be injured and the end assigned to them by the common welfare be missed. He pointed out, among other things, in his important address of November 2, 1950, to the Catholic Hierarchy, how prejudicial to the interests of families and occupational groups—on behalf of whom and through whom it ought, above all, to be administered—a social-security system would be that was no more than a State monopoly.

Moreover, a program of such importance needs, to realize its maximum effectiveness, a preparation and education of minds. This is precisely where Catholics interested in social problems can and must play a decisive role, so that the various factors involved may be harmonized. These include charity and spiritual and corporal works of mercy, of which, according to the

¹ See Catholic Mind, Vol. XLIX, No. 1057, pp. 37-64 (January, 1951).

Gospel, the followers of Christ will always be the faithful and indispensable dispensers.

It is enough to say what a vast field is offered for your study. The social teaching of the Church will be found there—there also—to be supremely salutary. You will know how to interpret it with all the care, tact and also all the zeal required by so weighty a matter.

To call down on your work supernatural light and energy, the Holy Father, in answer to your filial request, is pleased to send you, as well as to the collaborators and participants in the Social Week of Saint-Jean de Quebec, the signal favor of His Apostolic Benediction.

To the Italian Social Week

MSGR. GIOVANNI B. MONTINI

Substitute Vatican Secretary of State

Letter read at the opening session of the Italian Catholic Social Week, Turin, September 21-27, 1952.

IFULFILL the honored task of informing you that His Holiness has read with paternal pleasure the program of activities for the 25th Social Week of Italian Catholics to be held at Turin from September 21 to 27.

The theme, "The Enterprise in the Modern Economic System," constitutes an important subject for study and discussion. In selecting it, Italian Catholics show that they desire, in fact that they feel obliged to do their part towards finding a solution for those problems which are foremost in challenging minds and consciences at this historical moment in the political, economic, social and moral life of the nation.

Therefore the Church, always solicitous for the temporal good of humanity, too, can only praise and stimulate the generous efforts of all those who dedicate themselves, with sincere intention and right understanding of Christian social principles, to hastening the realization of that necessary harmony which must reign among the various social classes and which must be based on the postulates of justice and Christian brotherhood.

It may, therefore, be useful to recall here some of the teachings of the Sovereign Pontiffs on this specific theme of the Week.

The control of production and of the distribution of wealth is known to be a fundamental problem of economic life. This problem must be resolved in a way conformable to justice and the common good, and in a manner which safeguards the integrity and development of the human personality.

There are three outstanding aspects of (business) enterprise which are evident to anyone who reads through the pontifical teachings on this matter: the relation between the machine and the worker; the juridico-social position of the worker; and the relation between the enterprise and the state.

MEN AND MACHINES

While in recent decades substantial improvements have been made in the field of labor, the relation between the machine and the workman nevertheless still remains serious. The discovery, adoption and application of the machine certainly represent a conquest of human

progress. But this imposing phenomenon has also a negative side, inasmuch as productive processes, by their execution in a succession of almost identical operations, threaten to cause labor to lose every trace of humanity by being reduced to a simple mechanical movement.

From this arises the necessity 1) of studying special provisions for cases where the machine may increase unemployment; 2) of offering the workman adequate vocational training which will make him appreciate his own specific contribution to the goods produced (and on this point the action of public authorities toward the establishment and increase of professional retraining courses merits recognition); 3) of striving to better his moral consciousness and social sense, through which he may become persuaded that his labor also fills a service to his neighbor; and 4), especially, of strengthening religious sentiment through which the workman may regard his labor as a collaboration in the creative and redemptive action of God and, therefore, as a means to his own spiritual perfection.

CO-DETERMINATION

Our Holy Father Pius XII has many times referred to the juridico-social position of workers in the enterprise, distinguishing what belongs within the sphere of natural right and what forms part of the aspirations of the working classes and which, therefore, can be pursued by legitimate means as an ideal.

He has warned that "a danger is present when it is claimed that the wage-earners in an enterprise have the right to economic co-management, especially when the exercise of this right rests in reality, directly or indirectly, with organizations managed from outside the enterprise:

As a matter of fact, neither the nature

of the labor contract nor the nature of the business enterprise necessarily implies of itself a right of such a kind. . . . The wisdom of Our Predecessor, Pius XI, has clearly shown this in the encyclical *Quadragesimo Anno* and, as a consequence, he there denies the intrinsic need to pattern the work-contract on the contract of partnership (Discourse of June 3, 1950).

In the main, therefore, there is actually no true right of a worker to co-management; but this does not prevent employers from granting participation in some form and measure to the workman, just as it does not impede the state from conferring upon labor the means to make its voice heard in the management of certain industries, and in certain cases, where the overwhelming power of anonymous capital, left to itself, manifestly harms the community. In the radio message of September 1, 1944, the Supreme Pontiff taught that "the small and medium-sized property in agriculture, in the arts and crafts, in trade and industry must be guaranteed and promoted; cooperative unions must assure them the advantages of big industry; where big business even today reveals itself as more productive, the possibility must be offered of modifying the work-contract with a partnership contract."

But with paternal insistence His Holiness has called attention to the profound spiritual modifications to be realized through humanizing and vivifying the relations between workmen and employers within the enterprise. Thus, in fact, did His Holiness express himself in speaking to Christian employers:

This duty, this ideal, is, as We have said, the full, lofty, Christian management of your establishment, penetrated with human feelings in the widest and loftiest sense of the word. Like the drop of oil in the gear, this human sense must penetrate all the members and all the branches of the establishment: executives, assistants, clerical

employees, workers of all grades from the artisan and most highly qualified workman down to the most modest laborer.

If business firms, effectively penetrated with a truly human spirit, multiply and join with you, one after the other, if they become like so many great families, and if, not content with their own separate existence, as if in a closed vessel, they unite among themselves, they will, all together, tend to form a strong and happy society . . .

You are going forward . . . along the only sure path, that which tends to give a soul to personal relations by a sense of Christian brotherhood; a path that is practicable everywhere and one which expands broadly on the level of a business establishment. Your intention will render you capable of seeing to it that the personal dignity of the workers, far from being lost in the general management of the business itself, will increase its efficiency, not only in a material way, but also and above all by providing it with the values of a true community. (Discourse to Italian Catholic Association of Employers, Jan. 31, 1952.)

Once the internal atmosphere of the business undertaking is transformed, those innovations which the professional abilities and the sense of responsibility of the workers, the keen and active sensibility of the employers and the needs of the common good might permit or require at a given moment, will be made possible and even facilitated.

BUSINESS AND GOVERNMENT

Finally, the teachings of the Church concerning the relation of the business enterprise to the state are clear. If the so-called liberal conception is based on various erroneous principles, no less erroneous and dangerous is the notion which attributes to the state [the power of] a complete levelling of the economic world, for the added reason that it would lead to the crushing and death of fundamental human rights. "Whether this slavery," as His Holiness wisely said, "arises from the exploitation of

private capital or from the power of the state, the result is the same. Indeed, under the pressure of a state which dominates all and controls the whole field of public and private life, even going into the realm of ideas and beliefs and of conscience, this lack of liberty can have the most serious consequences, as experience shows and proves" (Christmas Message, 1942).

The economic world is primarily the creation of the free will of men; it pertains to the state, therefore, to create the conditions which enable private initiative to expand within the limits of the moral order and the common good.

The Church has, therefore, always benevolently regarded and encouraged those forms of business enterprise in which the personal initiative of all those engaged in it finds possibility for assertion and expansion, such as the craftsman's shop, the family-sized farm and the cooperative establishment (Radio Message, Sept. 1, 1944). But the Church also holds that it can be in conformity with right order that the large-sized enterprise remain in the realm of private initiative—when evident considerations of the common good are not against it (Discourse to UN.I.A.P.A.C. May 7, 1949). How far this may be achieved depends on how well those responsible for the enterprises mentioned know their rights and duties both toward the civil community and their own personnel; and on how far the laboring classes, made aware of the negative aspects of state super-capitalism, are allowed to assume an adequate responsibility in the cycle of the national economy, in professional life and in the organs of production. In his discourse of March 11, 1945, His Holiness underlined the fact that the right concept of justice and the efficacious sense of Christian brotherhood would contribute to such a solution:

The time has now come to abandon empty phrases and to think with *Quadragesimo Anno* about a new organization of the productive powers of the people. Over and above the distinction between employers and workers, let men know how to see and recognize that higher unity which mutually binds all who collaborate in production, which means to say, the unity and solidarity inherent in their joint duty of providing together for the common good and the needs of the entire community.

Would that this solidarity be extended to every branch of production, that it become the foundation of a better economic order, of a healthy and just autonomy, and that it open the way for the working classes toward gaining honestly their share of responsibility in the conduct of the na-

tional economy! In such a way, thanks to this harmonious coordination and cooperation, and to this more intimate union of his labor with the other factors of economic life, the worker will come to find in his work a reasonable return which is sufficient to sustain himself and his family, a true satisfaction of the spirit and a powerful stimulus toward his own perfection.

While expressing the best wishes that the Social Week may be most successful, the Holy Father, with a paternal heart, sends to Your Excellency, to all the promoters and participants the welcome and comforting Apostolic Benediction in the hope for graces and heavenly favors.

Religion: Our Most Vital National Asset

Statement issued November 15, 1952 by American Catholic Hierarchy.

AS Bishops of the Catholic Church, we are intensely concerned that the teachings of Jesus Christ, Our Lord and God, will bless and sanctify our country. As American citizens, our concern extends to those blessings which only true religion can bring to our beloved land. Our national spiritual assets must be greater than the national material assets which are so evident everywhere.

These material assets have brought a standard of living and a degree of comfort never before attained by so many people in any nation. With them has come a position of pre-eminence in the world hitherto unachieved by peaceful means. In the wake of such unprecedented prosperity a deep sense of security, a national optimism might have been expected. In its stead the temper of the country would seem to be one of restless foreboding and deep insecurity.

It cannot be denied that this gloomy and depressing atmosphere is largely a reflection of so much suffering and hopelessness in other parts of the world. Yet it must be affirmed with equal insistence that there is a lowering of vitality in our social institutions, a deplorable pessimism that signals the presence of a cause as dangerous as it is profound.

The history of nations teaches us that ultimately it is spiritual losses rather than material reverses that lead to moral bankruptcy and national ruin. Across the centuries, strewn with the wreckage of once flourishing realms, the words of the Lord of Nations echo a warning in our ears: "Seek first the Kingdom of God and His justice and all these things shall be given you besides."

The corollary is inescapable: "If you seek not the Kingdom of God, all these things will be taken from you."

Religion makes man a citizen of the Kingdom of God; for it is through religion that man gives his allegiance to his Maker. Viewed in its entirety, religion is the system of beliefs and practices by which man comes to the knowledge of the one true God, by which he gives to God the worship which is His due, by which he renders thanks for all he is and has, acknowledges and expiates his own guilt, and begs the grace that makes it possible for him to attain his true destiny.

As an act, religion is the communion of man with God, the source of all life. It is this that explains the essential importance of religion to man both as an individual and as a member of society, a citizen of a nation. Religion, then, is not only the individual's most precious possession; it is also a nation's most vital asset.

MAN'S NEED OF RELIGION

Man, as an individual, needs religion. He needs it for many reasons. He needs it because he is a creature of God, entirely dependent on his Creator, and hence must acknowledge his obligation of adoration and love. He needs it to give meaning to his present existence; for without religion this life, with its disappointments, its uncertainty, its cruelty and its suffering, becomes "but a walking shadow, a poor player that struts and frets his hour upon the stage and then is heard no more . . . a tale told by an idiot full of sound and fury, signifying nothing."

Again, man needs religion to give him that sense of responsibility which prevents human existence from becoming a wilderness of warring passions and aimless strivings. He needs religion because, apart from God, man is lonely and he can never find in himself or in the institutions which bear his image the means to fill up that void of loneliness which is in the human heart.

Man needs religion because he is weak, and in his weakness he must have access to the Source of all strength.

Man needs religion because without the hope that religion alone can give, he cannot rise above that pessimism, that sense of despair, which threatens to engulf the whole of our civilization.

Man needs religion because he has an impelling need to worship, and if he does not worship God, he will direct his worship to base objects that will pervert his mind and heart.

RELIGION, A FUNDAMENTAL NEED OF SOCIETY

Religion, necessary to individual man, is necessary also to human society. From the very beginning the family, the primary unit of society, has been intimately dependent on religion, and from it has drawn its unity, its stability and its holiness.

Apart from its divine origin and sanction, parental authority, upon which the family is founded, becomes but an arbitrary application of force to be superseded by any stronger power. Where religion has grown weak, the family has shown a corresponding tendency to disintegrate. When religion remains strong, it stands as a protective armor, safeguarding both individual and family.

Unique as a compelling ideal is the Holy Family of Nazareth, with the striking lessons of love and obedience it teaches. More than the knowledge of all the abstract principles of ethics and sociology, the example of this perfect fulfillment of God's plan has through the Christian tradition strengthened and protected the primary unit of society.

Nor is the civic community less dependent on religion. Men are indeed forced by the conditions of human nature to unite and cooperate in the fulfillment of their common needs. But union and cooperation can continue to exist among free men only when justice and charity, universal in their binding force because imposed by God himself, are embodied in law. While civic authority may have its immediate source in the consent of the governed, that authority must be recognized as coming ultimately from Him upon whom all men depend.

Unless religion with its binding force in justice and charity supplies the foundation of law and authority, there remains only human convention or brute force as the unifying element in society. In the last analysis there is no society of free men without the creative and sustaining force of religion.

Civic society received its most effective support from Him who taught us to render to Caesar the things that are Caesar's and to God the things that are God's.

Nor is religion less important to the complex modern state than to the more primitive social structure. In the measure the state has excluded religion, it has shown a tendency to become an instrument of tyranny. The irreligious state sets itself up in the place of God, substituting its own arbitrary dictates for the decrees of eternal Wisdom. It demands an absolute loyalty such as can be claimed only by Truth itself, and it has no effective deterrent from violating its solemn treaties and from waging unjust and aggressive wars.

Since religion is what contemporary tyrannies are attempting first to shackle and then to destroy, one can rightly conclude that it is the one thing most necessary for the preservation of free nations.

Religion, then, is of the utmost importance to society in all its aspects and in all its stages of development. It is like the rays of the sun, bringing the light of God's wisdom and grace into man's whole social life. It lights up and purifies the City of Man and turns it into the City of God. Without these sustaining influences the City of Man is gradually overrun by a Mayan-like jungle of human passions, in whose rank undergrowth of greed and cruelty and every other vice man lives his life in terror—and in the end perishes.

RELIGIOUS INFLUENCE IN AMERICAN TRADITIONS

All society, particularly our own, is intimately dependent on religion. In the beginning of our own nation, at the very time when the revolutionary movement on the Continent of Europe was planning to destroy all influence of religion on public life, it is a remarkable fact that our Founding Fathers based their own revolutionary action on the rights inherent in man as a creature of God, and placed their trust in His divine providence.

The concept of man which they set forth in the Declaration of Independence, and on which they based the Constitution and our Bill of Rights, is essentially a religious concept—a concept inherited from Christian tradition. Human equality stems from the fact that all men have been created by God and equally endowed by Him with rights rooted in human nature itself. Against any other background human equality has no meaning.

Freedom, too, is essentially bound up with the religious concept of man. In any context that separates man from the creative and sustaining hand of God there can be no freedom.

The same is true of all man's inalienable rights. The enjoyment of such rights is safe only in a society which acknowledges the supreme and omnipotent God. The whole idea of government, dedicated to the welfare of the human person in the common good and subject to God's eternal law, is derived from the religious concepts of man and society which our founders inherited from their Christian tradition.

The founders of this country were deeply conscious of this debt to religion. The long deliberations to which they submitted the First Amendment to the Constitution and the many revisions it underwent before adoption bear witness to the important place religion occupied in the minds of the first Congress.

Certainly it was not their purpose to eliminate the influence of religion on public life. On the contrary it was their intention to guarantee to religion its essential freedom. In a country of divided religious allegiance, the Federal Government was indeed prohibited from setting up any established religion; but it was also prohibited from interfering in any way with any religious institution or with the freedom of the individual in the practice of the religion of his conscientious choice.

That nothing other than this was intended, that the Federal Government was not prevented from encouraging and even aiding religion, so long as no particular form of religion should be established by the state, is clear not only from the wording of the First Amendment but also from the fact that from the beginning, under the Constitution and its amendments, many practices have flourished which have continued to give great help to religion.

Apart from the record of deliberation and the wording of the First Amendment itself, there is abundant evidence that this carefully thought-out solution was not indicative of indifference and still less of hostility to religion.

Both the Northwest and Southwest Ordinances, passed by the very men who were responsible for the amendment, speak of religion and morality as "necessary for good government and the happiness of mankind."

And even more pointed are the words used by our first President in his Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

NATION'S NEED OF RELIGION

Such were the prevailing convictions of the Founders of this country. Such, too, were the traditions which have in large measure determined the course of its development. No one has better expressed American traditions or has contributed more to their development than Abraham Lincoln. Eight times during the term of his Presidency he issued proclamations of thanksgiving and of days of prayer and fasting which strongly emphasize this nation's need of religion.

The proclamation of March 30, 1863, seems even more pertinent today than it was at the time it was issued:

We have been the recipients of the choicest bounties of Heaven; we have been preserved, these many years, in peace and prosperity . . . but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and

enriched us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

THE THREAT OF SECULARISM

These words of Lincoln not only recall to us our national traditions relative to the importance of religion; they also remind us of the constant temptation for this country to turn away from God and to become immersed in material pursuits. In our own day widespread yielding to this temptation has given rise to an even greater danger—the way of life we call secularism.

Those who follow this way of life distort and blot out our religious traditions, and seek to remove all influence of religion from public life. Their main efforts are centered on the divorce of religion from education. Their strategy seems to be: first to secularize completely the public school and then to claim for it a total monopoly of education.

To teach moral and spiritual values divorced from religion and based solely on social convention, as these men claim to do, is not enough. Unless man's conscience is enlightened by the knowledge of principles that express God's law, there can be no firm and lasting morality. Without religion, morality becomes simply a matter of individual taste, of public opinion or majority vote.

The moral law must derive its validity and its binding force from the truths of religion. Without religious education, moral education is impossible.

RELIGION IN EDUCATION

In criticizing this secularist trend in education, let it not be said that we are enemies of public education. We recognize that the state has a legitimate and even necessary concern with education. But if religion is important to good citizenship—and that is the burden of our national tradition—then the state must give recognition to its importance in public education.

The state, therefore, has the duty to help parents fulfill their task of religious instruction and training. When the state fails in this help, when it makes the task more difficult and even penalizes parents who try to fulfill this duty according to conscience, by depriving their children of their right under our Federal Constitution to auxiliary services, this can only be regarded as an utterly unfair and shortsighted policy.

MONOPOLY OF EDUCATION

Even more alarming are the efforts to create a monopoly of education for a secularized public school. To one who cherishes the American tradition, it is alarming to hear all non-public education denounced as divisive. Not all differences are divisive, and not all divisions are harmful.

There are political and social differences and divisions which are simply the manifestations of our fundamental freedom. The differences which are harmful to our country are those which divide our people in their duty of loyalty, patriotism and good citizenship.

Education of children in schools under religious auspices has no such effect. On the contrary, the religious instruction children receive in such schools inculcates

the duties of loyalty, patriotism and civic service based on love of God, of neighbor and of country. Education that is truly religious is then a unifying rather than a dividing force.

Particularly difficult to understand is the attitude of some few who, while occupying positions of leadership in various religious groups, yet, in almost every question involving the influence of religion in public life and education, throw the weight of their influence behind secularism.

In the days when Communism was posing as a new and advanced kind of democracy, some of these persons were loud in their praise of practically everything that came out of the realms of atheism and tyranny. Now that it is no longer fashionable to regard Communism as other than the avowed enemy of our own country, they indeed maintain a discreet silence on the subject of Communistic virtues, but they still throw the weight of their influence behind such totalitarian movements as an all-embracing state-controlled school system and education completely devoid of religion.

Although they often lay claim to the title of Christian, they are rather devotees of the pseudo-religion of progress; and they always think of progress in terms of materialistic or secularistic evolution. Consciously or unconsciously, in eliminating the influence of religion and in working for the absolutism of majority vote, they are promoting the disintegration of those social institutions whose foundations are in religion—freedom, equality, human dignity, the stable family, and that constitutional democracy which has been characteristic of this country.

IRRELIGION, OUR REAL DANGER

The real danger to our country comes not from any division likely to result from religious education or profession. It comes rather from the threatening disintegration of our social life, due to the weakening of religion as a constructive force.

With the decline of religious belief, the increase of divorce and family disintegration has become a national scandal. With the break-up of the family, juvenile delinquency has shown an alarming increase.

Consequent upon the weakening of religion there has been a lowering of moral standards which has resulted in public corruption—and this in turn threatens all respect for law and public authority.

The imminent threat to our country comes not from religious divisiveness but from irreligious social decay. The truly religious man is certain to be one who treasures all those ideals which religion helped to build into this nation. To the man who is lacking in religious belief, nothing in the end is likely to be sacred, nothing worth preserving. In that direction lies the real danger to our country.

FUNDAMENTAL OBLIGATIONS

Although there have been many evidences of the weakening of religion among our people, in recent times there have been unmistakable signs of a renewed religious interest.

The number of religious books which have attained wide circulation, the frequent serious discussion of religious topics in the daily papers and influential

periodicals, the reported increase everywhere in church attendance, the frequent and effective use of radio and television for religious programs—all these are encouraging signs.

Moreover, the vitality of the religious tradition in our country has recently been attested by the Supreme Court, when in its majority opinion it stated that "we are a religious people whose institutions presuppose a Supreme Being," and when it declared that "when the state encourages religious instruction or cooperates with religious authorities . . . it follows the best of our traditions."

But our best religious traditions are not fulfilled by mere theoretical acknowledgment of religion as a possible aid in solving our problems, or by a perfunctory attendance at Sunday devotions, or even by a stiff bow on the part of government in the general direction of God. If our country is truly religious, the influence of religion will permeate every part of our national life. The state will not merely tolerate religion; it will honor and welcome it as an indispensable aid in building the complete good life of its citizens—much as the influence of religion has been welcomed in our armed forces.

In its internal and external affairs the state will uphold, and it will expect its citizens and its officials to uphold, that standard of morality which flows necessarily from belief in God and in God's law. From its own officials and employees it will demand an even stricter observance of the moral standard than it can enforce upon individual citizens or business institutions.

In dealing with the latter, the state is often using its police power, rightly restricted by constitutional and other legal guarantees. In the case of public servants the state is dealing with individuals whose public employment is conditioned on their honesty, their honor, their truthfulness, their efficiency and their devotion to the national welfare and the public good.

JUSTICE AND CHARITY

Religion requires that justice, tempered by charity, must prevail in the state's legislation and policy relative to economic groups.

It will also inspire and guide the employer in the fulfillment of his duties toward his employes in the spirit of justice and charity. In the workingman's struggle for his rights the religious conscience of the nation was not among the least of the forces that sustained him. Now that those rights have been largely vindicated, religion still insists on his responsibility to his employer and to society in the achievement of a right economic solidarity.

Religion will lead a nation not only to hold forth its bounty to the needy of other nations but also, in a spirit of charity and justice, to do its part to alleviate the plight of the homeless and dispossessed of other lands.

A religious people is a people which prays. If the spirit of religion has declined in our times, it is because many, immersed in worldly pursuits, have ceased to pray. Most earnestly, therefore, we urge a return to a life sanctified by prayer.

But prayer itself can be effective only when it is the fruit of calm and ordered reflection on the great spiritual realities which underlie our whole existence. Once the opportunity of such reflection was afforded largely by the reverent observance of Sunday, the day of the Lord. We call upon our people to return to the proper religious observance of the Lord's day and the practice of family prayer.

It is a cherished tradition for our Government to call its citizens to prayer and public worship. Too often the proclamation of days of prayer, traditional in our country, has come to be regarded by many as a pious formality. The realization of the immeasurable benefits we have received from Almighty God, the further realization that only under God's guidance can we hope to solve our problems and overcome our perils will restore to these days their sacred character.

The truly religious observance of such days as our religious feasts and national holidays will deepen and enrich the spiritual life of the whole nation.

THE ROLE OF CHRISTIAN FAITH

One of the constant dangers to the religious spirit in a country such as ours is the tendency to regard religion itself simply as the fruit of pious sentiment; or to hold, as the doctrinal basis of religion, what we may call the common factor in the religious opinions held by various groups; or to be content with the great religious truths of the natural order which can be known by unaided human reason.

It is true that the founders of this country, in their public utterances, gave as the religious foundation of their work only the truths of the natural order—belief in God as the Omnipotent Creator; belief in man as God's free creature endowed with the inalienable rights; belief in the eternal truth and universality of the moral law.

But it is also true that these convictions were part of their Christian tradition. Historically these truths had been received and elaborated by intellects illumined by faith and guided by revelation. It would be wrong to imagine that these truths are sufficient for the religious life of the individual, or that they can of themselves guarantee the firm foundation of society.

After all, the truths which can be known by reason are but a part of religious truth. It is through supernatural faith alone that man comes to the knowledge of religious truth in its fullness. Man is not free to pick and choose among the truths God has made known either through reason or revelation. His obligation is to accept the whole of God's truth.

Man himself is not merely a creature of the natural order. At the moment of creation he was elevated by God to the supernatural state and destined to an everlasting and supernatural life. To the fall of man from this high state are traceable all the woes which have marked human history.

To save man from the eternal consequences of his fall, to pay the penalty of his sins and to restore him to his supernatural state and destiny, the Son of God became man, suffered and died on the Cross for the salvation of all mankind. In the accomplishment of the work of Redemption Christ has given us the fullest of God's revelation.

To attain to his destiny, therefore, man needs not merely the truths which reason can discover; he needs also the truth which Christ has revealed; he needs the Church which Christ has established.

All the religious truths, natural and supernatural, are parts of one integral whole. Ultimately in man's mind they must stand or fall together. Subtract one part and you distort the rest; deny one part and in the end you deny the whole.

Nor, in the light of Divine Revelation, can the principles of natural ethics

be separated from the principles of Christian morality. Only the life of Christian faith can guarantee to man in his present state the moral life; and the Christian life is lived in its entirety only through the one true Church of Christ.

In our present-day world it has become clear that denial of supernatural truth tends finally to the denial of all religious truth.

"I will show you the truth and the truth will make you free." In Christ's design truth and freedom stand together. If today Christianity stands for freedom, it is because Christianity is truth.



Who's Un-American?

Dr. A. C. Steelhorn, secretary of the Lutheran Church—Missouri Synod, recently demolished the charge of Harvard's Dr. James B. Conant that independent schools constitute a threat to democratic unity. Speaking at Concordia Teachers College in Illinois, Dr. Steelhorn asked, "Is he advocating a uniformity of thought and action such as that striven for by Hitler, Stalin and Mussolini, or only a unity in all essentials of American citizenship? If the latter, does he not have it now? . . . Under American law, not the private school, but the biased, intolerant and bigoted desire and attempt to abolish it, is the un-American thing."—*INTER-RACIAL REVIEW, New York, N. Y., August, 1952.*

THE CATHOLIC MIND

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